

A most godly and

beseech you this good worke of his grace,
till you loue the Lorde withall your harte,
and till you can saie with the blessed Apo-
stle, I desire to be desolued and to be with
Christ. For this purpose wee are chastised
of the Lord, and when our faith is tried at
the last it shall bee made strong, that with
it wee may quenche all the fire dartes of
Satan, and in righteousnesse and peace,
and ioye of the holy Ghost, runne þ course
that is set before vs, till in a blessed issue of
happie daies, with a good spirite we maie
saie boldly: Lord, now lettest thou thy ser-
uaunt departe in peace, whiche I beseech
God the father, of our Lorde Iesus
Christ, the God of mercie, and
Father of al consolation
graunt vnto you.

Amen.

Pray, pray, pray, pray, this is your best ser-
uice whereloeuer your dutie is moste
bounde.

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2

Le franc Discours.

A
Discourse, presented
of late to the French
King, in answer of sundry
requests made vnto him, for
the restoring of the Iesuits in-
to France, as well by theyr
friends abroad, & at home, as by
themselues in diuers Petition-
arie Bookes.

[By A. Arnauld]
Written in French this pre-
sent yeere, 1602. and faith-
fully Englished.

Printed Anno. Do-
mini. 1602.

[W. J. J. J. J. J.]



¶ To all true Catholicks
and other her Maiesties louing
Subiects.

THE Printer saith, we must be short & briefelie therefore thus. The reports which the Iesuits giue out amongst their adherents: do in some points not much displease vs. Though we cannot haue (if they proue true) what we desired: yet haue we so much, as makes their harts to groane. We are (as they say) acquit in Rome frō schisme. Burne then your booke Ma. Lyster: which you writ against vs. Tichborne, Haddock, Aray, or whosoever gaue information, that we were cōdemned in Rome for Schismatics, to speake plaine English, lyed. And you R. Archpr. Garnet, Iones, & all the sort of you, blush for shame: (it is some signe of grace) in that you were so peremptory, to lay so false an imputation vpo vs. It appeareth now, that you shewed therein neither iudgement, nor learning: but what spight, & malice, let the world iudge. But more particularly to you Ma. Archpr: Is it not reason, that you should with teares bewaile

The Epistle.

your rashnes: in condemning the censure of Paris? It is something, that you haue so grosse a foyle: but that is not sufficient. What iniurie also haue you done to your Canonists, whose testimonies you perueried triumphantly? Could neither your owne reading, nor your deere Fathers illuminations, thejr familiaritie with G O D, the companions of Iesus, better direct you? Behold (good Readers) your Apostles, your Masters, your Pilots, your Leaders.

Our faculties are iudged (as we also heare) to haue beene validæ ab initio, sufficient from the beginning, that first we receined them. Repent then in like maner Ma. Prouinciall. Your words were blasphemous, when you writ: that it was sin to intreate vs, or helpe vs to say masse: and that they, who should receiue the Sacrament at our hands, seemed to receiue poyson. How ridiculous also haue then your featherlesse bolts beene (Ma. Archp:) which full blindly (God knoweth) you haue shot about in euery corner at vs? Many Edicts, and prohibitions you haue published Magistralliter to vex vs: but with more boldnes, then discretion, as now you may see. And for you Ma. Parsons: hath he so indeed? Durst his holines checke you? Could not the Spanish Embassadors preuent such a disgrace? But
bold

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hold up your head man. Though our Archp: shall be no more bound (as they say) to depend upon your lips: yet you knowe him to be a true lie Roger unto you, and your crue. What he was before commaunded to doe, hee will now performe of his owne accord. As good neuer a whit, as neuer the better: as long as he sitteth at the helme.

Yea, (but say you) my Maisters: who must still gouerne the Seminaryes? Wee hope we shall curbe you well enough. Besides, my children, or subiects, the fellowes of Iesus, shall remaine amongst you in spight of your harts. Good wordes Father, Christ Iesus, and your broode, fellow and fellow-like? Good fellowes, wee assure you. But must you gouerne still our Seminaryes? Keepe the your children from them, deere Catholicks: except you intende purposely to haue them trayned up in treason, if they may haue their wills. You must remaine amongst vs. We are hartlie sorrie for it: and that in two respects. First, because you are theyr mediate head: and such a head, as we suspect is either mad, or lately become addle. Why man: what meane you, by the Propositions sent vs lately out of France? You haue forsooth a Reformation in hand: wherunto the Counsell of Trent must yeeld
homage.

The Epistle:

homage. All must be squared to the Apostles times. It is well said good Fryer. The appoyning of euery Clergie mans part, to line vpon: commeth within the Rules of your new discipline. And what then shall become of his holines estate? Must hee haue no larger a portion, to maintaine him with, then S. Peter had? Blocks (you will say:) I onely speake of England. By your good fauour Ma. Fryer, you also affirme, that after you haue doone your pleasure in England: all other churches elsewhere, must conforme themselues to ours. Certainly, the man is either not well in his wits: or els wee shall haue R. P. shortly transformed into T. C. But of these points, you shall heare more before it be long. Secondly: how many Iesuits of your humour in England, so many vassals & sworne friends to the King of Spayne: and consequently so many enemies to her Maiestie, her state, and kingdome: nay wee know not, how many els wee may ioyne with them, Iesuited secular priests, lay Iesuits, and all other Catholicks, that will be aduised by them, and follow theyr precepts. But must you remaine heere? tell vs truly: Indeepe wee feared as much. And therefore we thought it our duties, to acquaint both you (good Readers) and all the rest of her Maiesties true
sub

The Epistle.

subleets (be their religio otherwise how it shal)
with the Iesuits Catechisme (lately publi-
shed) & with this present Treatise: that seeing
wee cannot preuaile, to haue them all called
hence, wee might make it apparant to all (that
wil not hoodwinke themselves wilfully) what is
to be looked for at their hands. A Iesuit is a
Iesuit, wheresoeuer he become. Neyther may
England expect lesse, then France hath felt: if
they continue amongst vs, and be not better
hamperd, then yet they are. We wish, and de-
sire with our harts, that all true harted Eng-
lishmen, and especially they, who are in autho-
ritie, will be pleased to consider seriously of the
things, which wee haue written tending to this
purpose: and withall (for this time) to reade
and obserue (if not this whole discourse yet)
the 85. 86. 87. 88. 89. pages thereof. GOD
preserue this Realme from their Spanish de-
signements: her Maiestie frō their Clements,
Barrieres, and Ehuds, of the Iesuiticall inspi-
ration: the good estate of the Catholick church
from their franticke deformations: vs poore
secular priests from their malicious practises:
and you all true Catholicks from the leauen of
such Pharisees. Amen.

Yours to doe you faithfull
service in our functions.

The Errata.

Page 44, line 8, for *of our Nation*, read *of their Nation*.

Page 82, line 25, for *Bull*, read *Libell*.

Page 85, line 6, for *Spaniard*, read *Sa-
noyan*.

Page 108, line 1, for *prone*, read *procure*.

Page 112, line, 21. read *gloried in it, & since
their banishment also, as hath &c.*

Page 130, line 23, read *have of the mur-
der of our late, &c.*



A free, and faithfull Discourse, written to the King, touching the *Restoring of the Iesuits*, which is so earnestly sought, and sued for at his hands.



HE many Petitions sundry vwise presented vnto your Maiestie in fauour of the *Iesuits*, and the many reasons alledged vnto you against them, cannot but breed in your mind much doubt, and distraction. Vppon this ground I conceiued, that it might be some contentation to your Highnesse, to see in brieft what I haue layd downe on either part, stepping ouer many poynts of small moment, and insisting onely vppon such as are of weight, & able to moue the hart of a mightie Prince in a cause of high importance, & requiring present and speedie resolution.

It is most true (my gracious Soueraigne) that by restoring the *Iesuits*, you shall giue great contentment to a number of Catho-

licks within your Realme, who esteeme them men of speciall vse and seruice for the rooting vp of these *Newe opinions in Religion*, and morcouer binde and assure vnto you, the greatest part of my Lords the Cardinalls, who much fauour, and affect them as for sundry other respects, to especiallie in regard of their exceeding trauailes vndertaken for the spreading, and enlargement through the whole world as well of the Catholicke Religion, as of the power, and authoritie of the Holy Sea. They are men fit for action, industrious, vigilant, & valiant, to whom the Pulpit rests greatly indebted for comming in so dangerous, and troublesome a season.

These are the mayne, and principall reasons, which may sway your Maiestie on the one side; as for that poynt, which is alledged touching their *Instructing of youth*, it deserues not almost to be thought vpon: in as much as (all things rightly weighed) they haue in truth done more hurt, then good to learning. My reason is this in a word.

Before theyr comming into Fraunce, all the wits of best hope, all the youth of best breeding, were alwaies brought vp in the Vniuersitie of *Paris*, where were seene continually

tinually twentie, or thirtie thousand students between French & Forrainers. This famous multitude drew thether all the excellent Schollers, all the notable men of Europe, some to shew themselues, others to benefit themselues. The publique Lectures founded by *Frauncis* the first, were for ten yeeres before their comming sued for, and supplied by the worthiest Schollers of those times. At that time were read in the *Colledge of Cambray* alone, more excellent & learned Lectures in one month, then haue beene since in a whole yeere throughout all the Vniuersitie, taking the *Iesuits* also into the number. Who finding meanes to plant themselues by degrees in all the chiefe Citties of the Realme, haue thereby intercepted & cut off the springs, from whence issued this great multitude of students, & therewithall quite extinguisht an other essential good, which spred it selfe to all the young frie, that were brought vp at *Paris*, who grewe to more puritie of speech, ciuilitie of manners, and conformitie of minde to the geneall state and government, then since that time they haue done, neuer setting foote out of theyr seuerall Countries.

One poynt more, I must not forget, which was likewise noted by the Vniuersitie of *Padua*, in their *Complaint* exhibited in anno 91. against the *Iesuits*, before the Signiorie of *Venice*, at which time they were inhibited to read to any, but those of their owne Societie: the poynt is this. That the maine scope of their owne studies beeing *Diuinitie*, they vse to substitute ouer all theyr Formes (the first onely excepted) none but young *Punies*, fitter (God wor) to be taught, then to teach: insomuch as our youth continuing vntill 15. or 16. vnder the hands of such rawe, and ignorant fellowes, sildome or neuer growe to be of anie eminent note, or attaine (as we see) to any excellencie in their professions. This was apparantly prooued in anno 94. what time the *Uniuersity* preferd their *Complaint* against them. They endeuoured to finde out some worthy Lawyer, of theyr owne Schollers, to whom they might commit the *Defence* of theyr cause: (which might perhaps haue beene some helpe to theyr matter) they founde out a number as well young practitioners, as auncient Pleadere, who had been trained vp in their schooles, but not a man of them all thought able to
sustaine

sustaine the burden of so weighty a cause : and in the end, they were faine to haue recourse to another , without doubt, an excellent Lawyer, but neuer any Scholler of theirs. They bring vp their Schollers, rather to contemplation, then to studie, and action . Likewise for *Physicke* , a learned profession, and full of deepe knowledge, how many rare men do we see of this profession, that haue been their Schollers ? As for *Humanitie* , and the mysterie of the tongues, therein are they lesse conuersant. Will you haue the truth , their proper element is *Diuinitie*, that's their *Facultie*, that's their field : therein are they expert : and to that purpose they cull out in the very bud, the most pregnant & sharp wits, & looke who once comes vnder their fingers, hardly gets away againe : by meanes whereof, their Order becomes a confusion of seuerall nations: moreouer, they take a course to helpe and further one another , and by cōference to haue vse of one anothers studies : In conclusion all the world must acknowledge them to be kings in this *Facultie*, the Queene of all *Faculties*.

In saying that they are not skild in the depth, & mysterie of the *Tongues*, my mea-

ning is not to denie, but that in their number may be found men of some reasonable knowledge in *Humanitie*, but this I say, that we may not looke to finde amongst them any, comparable to those foure ornaments of *Fraunce*, the peeres of learning, so acknowledged, and confest ouer the whole world, of whom there are three yet living, and the fourth also suruiues in his better part. All the *Iesuits* that euer were, are scarce worthy to be accounted so much as Schollers to any one of these foure, and I am certaine the wiser sort of them wil confesse as much: mary their aunswere wil be, that it is not their studie; & that the mark they ayme at, is *Diuinitie*, as in truth it is.

Furdermore we are to obserue, that those amongst them, who attaine to any extraordinarie knowledge that way, busie not their braines any longer with the *Instructing of youth*, but presently betake theselues to the studie of *Diuinitie*, wherein beeing prompted, and assisted by the best paines of the greatest men amongst them, they fall a practizing with theyr pennes: and do good seruice (we must cōfesse) for the maintenaunce of our Catholicke Religion against the writings of our *Aduersaries*.

And

And certainly this plentifull number of theirs, hath yeelded some one or two excellent in this kinde, who flourish in an elegant phrase, a confident stile, lofty passions, good methode, and a thousand pleasing poynts of Art : in conclusion (if I bee able to iudge) the two *Petitions* by them presented to your Maiestie, are two exquisite peeces, wherein whatsoeuer our great Maisters of the Art of Rhetoricke, haue left in precept, is carefully put in practise. To giue thē theyr due, I see not howe their cause could haue beene better defended.

As then it cannot be doubted, but that their painfull endeouours in the studie of *Diuinitie*, haue incensed those of the pretended *Reformed Religion* against them, so can it not be denied, but that there are diuers things, not in their actions only, but euen in their doctrine it selfe, which make them odious to many good Catholicks, e- uery way as sounde, and zealous as themselves. I will insist onely vpon one poynt (for I may not abuse your Princely audience) but such a poynt as is well vvoorthy your audience, none more worthy, in as much as your whole state depends thereon.

It

It may please your Maiestie to vnderstand, that amongst the *Sorbonists* there haue stept foorth at times, yet but sildome times, some who beeing ouerswayed, and carried away by the colourable reasons of those, who at Rome haue publisht Treatises touching the power of the *Keys*, haue assayed to set this doctrine on foote, *That the Pope had power to excommunicate Kings, and absolue subiects from their oath of allegiance.* But such *Positions* haue been no sooner broached, but presently condemned, as schismaticall, as well by the whole body of the *Sorbone*, authorized generally by the Church of *Fraunce*, as also by the *Decrees* of your Court of Parlemēt, the two chiefe safegards of your predecessors to shielde them from all practises, intended against them.

The Popes are for the most part (as at this present) men of great integritie, and well affected to the Realme of *Fraunce*, in remēbrance of those great benefits, which the Holy sea hath heretofore receaued frō your Maiesties Crowne: Neuerthelesse, there happen such to be chosen otherwhiles, as doe wholie encline in affection to the Spanish partie.

If this mischiefe should happen, and that the people were perswaded in conscience, *that theyr King might be lawfully excommunicated, & themselves discharged of their oath of allegiance*, questionlesse our Kinges would be in great ieopardie, to see themselves quite dispossessed of their soueraigntie and state, and should in truth holde theyr Crownes but by curtesie and fauour, depending vpon the pleasure, or displeasure of whomsoever it should please my Lords the *Cardinals*, to promote to the Sea; the most part wherof are possessed of rich benefices in the Duchie of *Milan*, in the kingdome of *Naples*, and moreouer in *Spayne* it selfe. This were not to be an imperiall King, but a Viceroy, a king in name, but in effect a Lieutenant Generall, such as were those petie *Kings*, whom the *Romans* were wont to crowne, and vncrowne at their pleasure. All that euer liued since Christianitie first set footing within this land, haue euermore detested this opinion, as the most pestilent that coulde be infused into the mindes of Subiects, and the most repugnant to the word of G O D, who tels vs, that *his kingdome is not of this world.* Iohn. 18
Vpon which text Saint *Augustine* hath these

Transl. 115. these words. *Hearken ye Jewes and Gentiles,*
 in loan. *harken all earthly kingdomes, I preiudice not*
your soueraigntie in this world. And S. Luke,
Chap. 12. One of the companie said Maister,
command my brother to deuide the inheri-
tance with me; and he said vnto them, Man
who made mee a Iudge, or a deuider betwixt
you?

Lib. 1. de
 confid.

Vpon which place Saint Bernard com-
 ments in this manner. *They which main-*
taine that opinion [speaking of the contra-
rie] shall neuer be able to shew, that any of the
Apostles did sit at any time as a Iudge, or um-
pire, or a deuider of Land betweene man and
man. To conclude, I reade that the Apostles
haue been iudged by others, but that euer they
sate to iudge others, I neuer read. Erit illud,
non fuit, that may be in time to come, but ne-
uer yet hath beene.

Vpon these infallible grounds, and infi-
 nite others (which for breuity I omit) hath
 the Sorbone, and in the Sorbone the whole
 Church of France, euermore concluded
 this Position to be schismaticall: *That the*
Pope had power to excommunicate our Kings,
or any way to proceed against theyr Most
Christian Maiesties. And Iohn Tanquerel
was in the yeere 1561. adiudged by sen-
 tence

tence of the Parliament to make open submission, and to aske forgiveness of the King, for presuming to insert the said *Proposition* amongst his *Theses*, (abeit he openly protested, that he did it not but by way of disputation) and escaped very hardlie from being condemned to die for it. It fell out happily for him, that the King was but eleven yeeres old, had he been but 14. it had certainly cost him his life.

When I say that the *Sorbone* hath ever condemned this *Position*, I meane, ever vntill such time as the *Iesuits* had trayned and bred vp a great part of the students in their Lectures of *Diuinitie*, which they reade daily in theyr Colledge. For to say truth, in the yeere 1589, when the Bull of excommunication against the late King vvas brought into *Fraunce*, and the question propounded in the *Sorbone*, Whether the Pope had power to excommunicate the King or no, presently the most auncient Doctors as *Faber* the Syndic, *Camus*, *Chabot*, *Faber* the Curat of *S. Paules*, *Chauagnac*, and all the rest of the elder sort, men of the soundest heads, and harts stoutly opposed, and withstood it. But the pack was made sure. For the younger crew, who had all of them

beene

Ch. Sorbon
by, Guil
Pope's
from
King.

beene the *Iesuits* auditors in *Diuinitie*, as *Boucher*, *Pigenat*, *Varadier*, *Semelle*, *Culli*, *Aubour*, and a number of others, carried it by voyces, both against the worde of GOD, and all the auncient Canons of *Fraunce*.

That it is the opinion of the *Iesuits*, that the Pope hath power to excommunicate Kings, to free their subjects from the oath of allegiance, to deprive them of their scepter, their crowne, and state, it cannot be denied: inasmuch as they themselves beeing by the Vniuersitie of *Paris*, charged with this pestilent and pernicious doctrine, are so far from denying it, as that in their *Apologie*, written with deliberation, in the yere 1595, by the generall aduise of the whole Societie, intituled *La verité Defendue*, that is, *The defence of the truth against the Pleadings of Anthonic Arnald*, in the 70. page they vse these verie words. Thou needest not to proue that Kings are, or ought to be sole temporall Lords in theyr owne Realmes, seeing that the Pope (as I haue said) pretends no title to this soueraigntie, except it be to reforme, as a Father, nay as a Iudge, those who otherwise would be pernicious to the Church. For in this case he not onely may, but ought to shew himselfe

*selfe theyr Superiour both for theyr good, &
 the good of the Realme. This Exception I
 knowe, makes thee halfe mad: I see it goes
 mightily against thy stomacke, yet there is no
 remedie, it must downe with thee, and thou
 moreover must acknowledge thy selfe to be
 voyde both of sence and conscience in denying
 it. For first of all it is for the behoofe and the
 good of Princes, who for the most part are soo-
 ner bridled, or brought to their duties for fear
 of their temporall estate, which they euer-
 more hold deere, (although they be wicked)
 then of theyr spirituall, whereof they make
 light account, vnlesse they be religious, which
 is not vniuersally seene in them all. For this
 cause did God menace the Kings of Israell if
 they disobeyed his commaundements, rather to
 depriue them of theyr temporall King-
 doms, then to exclude them from eternall life,
 which he confirmed by practise vpon the first
 King, whom hee bereaued of his scepter and
 kingdome.*

*The Iesuits perceiuing that all the Ca-
 nons of the Church of Fraunce, and all the
 Decrees of your Maiesties Parlement, are
 directly opposite to this pernicious doc-
 trine, which they by little and little instill
 into the minds of the people, (being there-
 with*

with in former times altogether vnacquainted) they are driuen to this plunge, to say that the histories of our Kings, which we bring for instance, are but examples of disobedience, or *Rebellion* against the *Hollic* sea. These are their words. *Art thou so ill aduised, art thou so unwoorthy a childe of thy mother Fraunce, as to cite out of the French Chronicles, examples of rebellion, blemishing thereby the glory of our Kings, and of our common mother?*

La verite defend. page 64. 65. et 66. of the first impression.

And about two pages after, *In a King whatsoeuer is, is eminent, be it good, or euill, if he employ his power to doe ill, there is no way to bridle and reſtraine him, but by an eminent power: for which cause hath this sword beene practised, and put in vre in the person of diuers Kings, and in diuers kingdoms: and albeit the practise haue not alwayes succeeded, yet might it alwaies haue done, If the subiects had been well disposed, or prepared aforehand.*

Was euer any thing more plainly deliuered, and yet was euer any thing more flatly repugnant to the word and will of God? Gods will is, when hee sends vs vertuous Kings, that wee render him thanksgiuing, when hee sends vs bad and wicked Kings, yet that we praise his Name notwithstanding,

ding, beeing certainly perswaded, that hee doth it for the best, to weane vs thereby frō the loue of the worlde, that wee may with the more willingnesse and alacritie depart therewith. Baruc. 1.
1. Pet. 2.

It is God onely, who seateth Kings in their thrones, it is he onely, who by taking them to himselfe (at his owne good pleasure) is able to remoue them. The Keyes which he committed to S. Peter, & to our Holy Fathers his successors, haue relation onely to the kingdome of heauen, and no way to terrestriall kingdoms. Himselfe while he sojourned heere vpon earth, did he euer, out of his omnipotencie, offer to chastise Kings, and to treade vpon theyr Diadems? No: quite contrary, his whole life was but an open booke, and storie of humilitie, neither hath hee put any other sword into the handes of his Apostles, to plant his faith withall. He said vnto them, *The Kings of the Nations beare rule ouer the,* and they which exercise authoritie among Luke, 22, *them, are called Gracious Lords, so shal it not be amongst you.*

It was no part of Gods will, that eyther S. Peter, or our Holy fathers his successors, should take more vpon them, then himselfe. Nota.

selfe had done: neither in truth did the an-
 cient Bishops euer attempt it. If others of
 later time take a contrary course, they doe
 therein abuse their authoritie, and are in no
 wise to be obeyed. This hath euer beene
 the iudgement of the Church of Fraunce,
 excommunicating all those that auouched
 the contrarie, as authors of a barbarous, &
 most accursed doctrine, which endeou-
 ring by impietie to make men religious,
 doth euermore beget a world of murders,
 firing of houses, rauishment of wives, rapes
 of virgins, making whole Citties desolate,
 and whole Countries desert. This is the
 gulph of gulphs, the sea of abhominati-
 ons; we haue tasted it to the vtmost.

And yet for all this doe the *Iesuits* grow
 daily more obstinate in this opinion, per-
 swading vs (if at least wee will be perswa-
 ded) that the *Bulls of Rome*, haue power to
 depose all the Kings of the earth, and to de-
 prine them of theyr temporall state and soue-
 raigntie.

Agreeable thereunto is that which Fa-
 ther *Bellarmino* a *Iesuit*, nowe Cardinall,

1. Controu.
 3. li. 5. ca. 6.

writeth vpon this argument: In regarde of
 the persons, (saith he) the Pope, as Pope, can-
 not (though there be iust cause) by his ordi-

he secular power by his ordi-
 narye
 power remove depose & excommunicate
 from the
 church & discontinue: but by the *Iesuits*

narie power depose ciuile Princes, in that manner as he deposeth Bishops, that is, as their ordinary Judge: but as a supream and soueraigne Prince in cases spirituall, he may (if need so require for the saving of soules) translate kingdoms, take them from one, and giue them to another, as we will proue. And in the eight chapter, for prooffe heereof he alledgeth all their violent, and tyrannous proceedings directly opposed to the word of God, and through all histories detested, and abhorred: the sequel whereof plainly sheweth that the chiefe strengthening, and establishment of the Turkish Empire proceedeth from the outrageous ciuile warrs amongst the Christians, caused by such usurpations, which haue made Europe on all sides from East to West, to bathe herselfe in the blood of her own children. *Nota.*

S. Ambrose kept himselfe farre enough from touching (so much as in thought) the scepter, crowne, or temporall estate of the Emperour, or from discharging any subject whatsoeuer of his oath of allegiance: neither in truth could hee haue doone it, without flatly impugning the commandments of God. That which he did, was but a sharpe admonition or reproofe, to

signifie & make known the grievous qualitie of the trespasse.

1. Controu.
3. lib. 5. ca. 7
La veri. de-
send. page
42. of the
last impress.
10/a. X

Furthermore, I must not forget to note, that the same ** Bellarmine*, and the same *Iesuits*, in their aforesaide ** Apologie*, doe vpholde, and endeavour to approoue the common *Extrauagant*, viz. *vnā sanctam, de maiortate et obedientia*, which hath beene heeretofore condemned in Fraunce. By vertue of which *Extrauagant*, though the Pope forgetting himselfe should swarue from iustice, and attempt more, then hee had warrant to doe, yet are men bound, to yeelde obedience thereunto, and God on-ly may iudge of his dooings. Insomuch as in case the Pope should iniuriously and contrary to all right, shoote his thunderbolts against a King, (as we haue scene the like practised in anno 89, in the person of our deceased Maister, a most deuout Catholicke) yet, if wee belieue the *Iesuits*, no man liuing may enter into iudgement of the matter, as beeing forbidden vs, and reserved onely to GOD: In the meane time must this King in the viewe of all his subiects, nay by his subiects themselves, be dispossessed of his crowne and state, and into his throne may step any other, whō it shall please

please that *Supreame* power to assigne, which is authorized by *Bellarmines* vvarrant, *to translate kingdoms, to take them from one, and to giue them to another.* The verie termes vsed by *Tanquerell*, (*Regno et dignitatibus priuare potest: hec may take from them their crowne and dignitie*) vvhich were condemned by that famous sentence of the Parlement. Yet was not *Tanquerell* so audacious to auouch, that the Pope ha- uing taken it from one, might giue it to ano- ther.

Father *Bellarmine* the *Iesuite* goes a step further. For hee peremptorily affirms, * that all the *Clergie of the Realme, are ex- empted from beeing your subiects.* A position as flat contradictorie to the expresse word of God, and to the *Canons* of the Church of Fraunce, as the residue that hath beene spoken. Yet doth he stoutly maintaine it, labouring by meere *Sophistry* to auoyde that saying of *S. Paule*, *Let euery soule be subiect to the higher powers, for there is no power but of God, and the powers which are, are ordained by GOD.* And a little after. *Therefore we must be obedient, not onelie to auoyde theyr anger, but also for conscience sake. For this cause also you pay tribute, for*

In the Trac-
tat: de ex-
emptione
clericorum.
Printed with
the Treatise
of Indul-
gence. 1599

Rom. 13.

they are the ministers of God, appoynted to that end. Whereuppon S. Chrysostome noteth, that those words are not spoken onelie in regard of the Laity, but likewise of the Clergie, of religious persons, nay of the Apostles themselves.

1. Pet. 8.

Moreouer, the same Father Bellarmine striues to defeate those wordes of S. Peter. *Submit your selues to all manner ordinance of man, for the Lords sake, whether it bee vnto the King, as vnto the superiour, or vnto gouernours, as those which are sent by him.*

Whereunto Bellarmine amongst other things aunswereth: that at that time it was necessarie with all diligence to admonish the Christians, to performe obedience to their kings, for feare least the preaching of the Gospell might otherwise haue beene hindered.

What is this, but to make our Christian Religion, a religion of meere Impostors, a Religion of Matchiauelists, pretending at the first, that our kingdom is not of this world, all of vs, as well of the Clergie, as other, line in obedience to Kings and Gouernours: But afterwards hauing once gotten the winde, and seized the Sworde into our ovne hand, then to change our note cleane contrary, and in presumptuous manner to arrogate

rogate to our selues, that which almightie God hath reserved as his own prerogative over the Kings of Israell, & all other whatsoever. Indeepe this is right the *Iesuits* religion, these be their policies, this is the path they tread, to insinuate or get footing within a Realme: but Christian religion keepes a far other course, it speaks sincerely, and vnfainedly, without cloaking, without colouring, without dissembling: it neither withdraweth, nor embezeleth any subiect whatsoever from his Prince, as doth the religion of the *Iesuits*. For marke I beseech you, *Bellarmines* conclusion, in the 271. page of the said Tractat: *De exemptione cleric*: You will say perhaps, this were a wrong done to Princes, if against theyr wil they were deprived of their right, which they had over Clergie men, before they were of the Clergie. Whereunto I answered: that there is no wrong doone them: inasmuch as a man in using his owne right, doth no man wrong. But who so chooseth that calling, which he iudgeth most fitting, and agreeable to his disposition, he useth but his owne right, although it follow accidentally, that the Prince is deprived of his subiect.

This is not to stand long hammering about

bout the matter: This is to make short
 work, and to tell you in a word, that looke
 how many *Clergie men* your Maiestie hath,
 so many subiects hath the Pope in France.
 And to that effect in the 255. page he hath
 these very words: *The Pope hath exempted*
all the Clergie, from the subiection of theyr
seculer Princes, whereupon it followeth, that
as concerning the Clergie, they are not So-
ueraigne Princes. This is (my liege) in
 good French, to creēt another state within
 the state, and another kingdome within
 your kingdom. For prooffe of which doc-
 trine, flatly repugnant to Christian religi-
 on, he frames a *Simile*, in the same place, &
 tells vs: *This is all one, as if a King shoulde*
make ouer some part of his Realme into the
subiection of another, and in so dooing, eyther
by the law of armes, or some other iust title
should forfeit a part of his Soueraigntie. Ad-
 ding withall, *that the establisbing of this his*
Posiūon, is of more dangerous consequence to
Princes, then the losse of a maine battell, or of
an entire Prouince might be. And hee sayth
 truly, for the maladie is within our bowels,
 and they that are already lost, do by theyr
 close confessions many times drawe & in-
 ueigle others; to the subuerſion of that
 Monar-

Nota.

Nota.

Monarchie, vnder which they were borne.

And whereas (saith hee) wee are sometimes Page 268.
faine to stoope to the ciuile Magistrate, it is de exemp.
but perforce, as beeing constrained to strike cler.
saile: but this case inferreth no consequence.

They affirme moreover, that the constitutions of Princes, although they containe nothing repugnant to the scripture, nor to the Canons and sacred Decrees, yet doe they not binde the Clergie, farther then ad directionem, non ad coactionem, to informe them, but not to enforce them. They bee their owne wordes, X
 page 269, agreeing with that which followeth page 271. that subjects after they are entred into the Clergie, are no longer subjects to the secular Prince, who forthwith looseth & forfeits them. And in truth it is a cleere case, that he is no longer a subject, who can no longer be inforced to yeeld obedience to the Lawes.

These heresies (my Liege) were once wholie rooted out of your Realme of Fraunce, but these fellowes begin to sowe them thicke againe, and haue founde the meanes cunningly to conuey this * Trea- De exemp.
 tise into Fraunce, together with that of In- cleric.
 dulgences, shuffling it in amongst the prease, that it might passe vnregarded.

OF

Of this Position, viz. That those who are entered into the Clergie, are no longer subiects, followeth a strange consequence, to wit, that they may conspire & practise against their King, and yet not incur the guilt of treason.

long
of
subiect
he may
be
be
This is deliuered in expresse termes, in the Aphorismes of confession, written by the Iesuite, Emanuel Sa, vpon the word Clericus.

he may
be
be
The rebellion of a Clergie man against his King, is not Treason, because he is exempted from being the Kings subiect. And vpon the word Princeps they doe more manifestly declare, how farre they disagree from the word of God, who enioyneth vs with patience to tolerate euill Princes, beeing seated in the throne of their auncestors, as being giuen vs by his owne hand. But vvhatsay these men? *A King may be deposed by the State in case of tyrannie, or if he gouerne not as he ought, or for any other iust cause, and another may be chosen by the greater part of the commons. Howbeit some are of opinion, that hee may not be deposed but opely for Tyrannie.* *A King may be deposed by the State in case of tyrannie, or if he gouerne not as he ought, or for any other iust cause, and another may be chosen by the greater part of the commons. Howbeit some are of opinion, that hee may not be deposed but opely for Tyrannie.*

plus
Where first of all wee may note theyr bad meanings, to leaue a poynt of that consequence at large, and vndetermined, and yet who knowes whether they do it in policie,

licie, or no, that they may be at choise to hold eyther the one or the other part, according as shall best fit their desires, and designs. Secondly, what is more diss^{on}ant from Christian religion, then to leaue it to the libertie of the people, to iudge of the good, or ill gouernment of theyr Prince, & to make them belieue, that without perill to theyr conscience, & offence to God, they may, either depose him frō his crown, or deprive him of his life? provided alwayes that the *greater part* be of that mind. A clause most important, for if the lesser part were of that brainsick opinion, then might they fortune to perish in the attempt; and vvhat pittie were it to loose a companie so *well disposed* to Iesuitisme, that is, to hunt their Lord and Maister out of his proper inheritance, crying after him, *A tyrant, A tyrant?* And this is the reason, why *Pardo* the Inquisitor of *Anwerp*, in the very end of that booke dated 1597, allowes it this commendation, that it vvas like to yeeld greate fruite, and commoditie, and God knowes whether it were not in his thought, that the greatest commoditie it could yeelde to his Maister, vvas to helpe forward the destruction of your king-

kingdome, with whom at that time he was
 at mortall warrs. Furthermore, the same
King Iesuits, in those *Aphorismes of Confession*,
& Tyranny (which they daily beate into the mindes of
the people) adde hereunto vpon the word
Tyrannus, He which gouerneth tyrannicallie a
kingdome, whereof hee is rightfully possessed,
cannot be deposed, but by authoritie of a Par-
lement: but sentence beeing once giuen, the
 next at hand may execute it. And he may be
 deposed euen by those his subiects, that haue
 sworne perpetuall obedience to him, in case, af-
 ter admonition, he doe not reforme himselfe.

I leaue it to your Maiesties considerati-
 on whether this doctrine touch you neer-
 lie, or no. Certaine I am it imports not so
 much to the whole worlde besides, as it
 doth to you alone, and to your posteritie.
 Fraunce is your owne inheritance, vvhich
 you hold onely by God & by your sword.
 If the world should continue ten thousand
 yeeres longer, and your posteritie as long
 (as wee are to wish it might) it ought in
 right to raigne continually ouer Fraunce,
 neither shall any Pope, (as some of them
 may fortune to be enemies to your house)
 euer haue authoritie to absolue so much as
 one Frenchman, from that allegiance,
 which

which he shall owe to your succession. But if these *Positions* may once creepe in amongst vs, then shall your posteritie wear the Crowne, and enioy the scepter so long, as shall stand with the pleasure of the Holy Sea, and no longer.

Out of this first principle is deduced a second, whereuppon I see much vwritten on both sides, but none comes neere the marke. Some affirme that the *Iesuits* counsell men to murther Kings, but they doe them wrong. For they (God wot) cleane contrariwise serue and obey Kings, and many times also with hartie affection: but marke theyr distinction. They holde that, *such as are excommunicate by the Pope, are no longer Kings, but Tyrants*, and what they comment vpon the word *Tyrannus*, your Maiestie hath alreadie heard. In brieft, grant but theyr first proposition, & the second will followe of necessitie. For allowe the Pope power to intermeddle with the scepters and temporall estates of Kings, (according to the *Iesuits* doctrine) then is it cleer that a King, (beeing once by his Holines declared excommunicate) remaines a priuate person, and no longer King: and if he offer obstinately to continue his raigne, he is to be held a Tyrant,

Tyrant. Whosoever will yeelde them the former proposition, shall be drawne perforce to the latter. That Libell written by *John Guignard* a *Iesuit* with his owne hand, (as hee acknowledged in the open Court of Parlement, both the chambers beeing assembled) contained both these Propositions, but vnder most insolent and outrageous termes. For among other things, hee breakes foorth into these vvordes, *That cruell Nero, was slaine by a Clement, and that * counterfet Muncke, was dispatched by the hand of a true Muncke.* This heroical act performed by *Iames Clement*, as a gyft of the holy Spirit, (so termed by our *Diuines*) was worthily commended by the late Prior of the *Iacobins*, *Burgoin* a *Confessor and Martyr.* The Crowne of *Fraunce*, may and ought to be translated from the house of *Bourbon.* vnto some other: & the * *Biarnois* (although couerted to the Catholick faith) shall be more fauourably dealt withall then he deserues, if receiuing a shauen crowne in exchange, he be recluded into some strict Conuent, there to doe penance for all the miseries hee hath brought vppon *Fraunce*, and to render thanks to God, that had giuen him the grace to acknowledge him before his death. And if

The late king vfed many times to goe on procession in the habite of a Munck.

Nola.

A terme giuen the king that now is, by the Leaguers for that he was borne at *Biagne*, a towne in *Gascoine.*

with-

without armes he cannot be deposed, let men
take armes against him, if by war it cannot be
accomplisht, let him be murdered. Your Ma-
iestie may see the originall copie, it is vvell
worth the sight.

Nola

Moreouer, *Ambrose Varade* was Rec-
tor of their Colledge at *Paris*, chosen by
themselues, as one of the honestest men in
their Order, and is at this day in as great
credite amongst them, as euer he was. Yet
if your Highnesse please but to send for a
copie of *Barrieres* arraignment, you shall
there reade, that this *Varade* was the man,
who (the next month after your Maiesties
happy conuersion) did animate the *sayde*
Barriere, to goe and sheath his two-edg'd
knife in your breast, binding him there-
vnto by the Sacrament, and assuring him
by the liuing God, that he could not doe a
more meritorious act, and that hee should
therefore be carried by Angels into Para-
dise. If this be not true, *Varades* might do
well to come in an cleere himself in Court:
he was in this towne what time your Ma-
iestie entred it, and some fewe dayes after,
but he lay close all the while, and stole a-
way disguised; taking his course to Rome,
where now hee liues in as high estimation
among

*It is a
merit
unto Is
to be
king.*

among the *Iesuits*, as is possible. It is an easie matter to denie any thing in words, but deedes are of greater validitie, and confute words.

Varades then beeing detected of this cruell and detestable crime, should haue beene brought vnto you piniond by the *Iesuits* themselues, to receaue due punishment, for examples sake, if they had not been all of his minde. But when as quite cōtrary, they honor him (as you see) more then euer they did, & stick not at this day, to register his name among the *worthiest persons* of their Order, wee may conclude that in respect of their wish, will, and affection, they did all of thē encourage *Barriere*, by the mouth, and mediation of *Varades*, and that this parricide was not particuler in him, but generall in them all. It is a practise grounded vppon their maine principle, from the execution wherof they expect their chiefe credit, and commendation, as heereafter shall be shewed.

If you aske me, where it is that *Varades* is by them yet at this day recond for one of the *worthiest persons* of their Order, I must refer you to the *265. page *De la verité defendue*, publisht a whole yere after *Varades*

Of the first
impression.

des fled. *What haue not many woorthy persons of this societie endured? Who knoweth not (to speake of our country of Fraunce) the indignities which haue been offered, and the slaunderous reproches which haue beene vttered against Iohn Maldonat, Aimond Augier, Claudius Mathew, James Tyrius, & at this present against James Commolet, Bernard Rouillet, and Ambrose Varades?* Where by the way we must note, that these men are with them extolled for notable Martyrs, as hauing suffered meruailous afflictions. This is as proper, and as charitable a speech, as when they terme the *Complaint of the Vniuersitie of Paris* against them in the yeere 64, a *cruell persecution*. A strange abuse of the word. It were a farre more proper speech, to call those outragious, and bloodie warrs, which were by the *Iesuits* kindled through all parts of the Realme, *The persecution of all the good subjects of Fraunce.*

But if *Barriere* had been a scholer of the *Iesuits*, nuzled, & trayned vp in their doctrine, he would hardly haue been brought to appeach *Varades*. For they belieue it to be present damnation, to reueale to the *Magistrate*, who they were that wrought or incited

C.

them

them to such attempts. And this is a third
 Proposition, which followeth out of the
 first, and second. For if the Pope may law-
 fully excommunicate Kings, and that beeing
 excommunicate, it is a good, and meritorious
 deepe to murder them, then doth it follow
 of congruence, that the partie ought con-
 stantly to endure martyrdom therefor, and
 not to procure their death, who set him
 the readie way to euerlasting life. These
 Propositions are linckt and combined to-
 gether, they hang all by one thred. And
 this is the reason, why *Chastell* forbare to
 accuse any one of the *Iesuits* in particuler;
 For, hauing resolved, to stab you in the
 throte with his knife, and belieuing, (as he
 profest) that the act was *lawful and merito-*
rious, it followes, that he believed, he should
 be certainly damned, if hee discovered the
 partie, who (in his erroneous opinion) had
 directed him the way to Paradise. And yet
 see how God, the Protector of Princes, is
 wont to drawe the truth from out of theyr
 mouths, that most of all endeavour to co-
 uer, and conceale it. For these are the verie
 words of *Chastells* examination, whereof
 your Maiestie may see the *Originall*, which
 shall be auouched and iustified for true, by
 more

more then thirtie of my Lordes the Presidents, and Counsellors of the Parlement, whose testimonie is a thousand-folde of more validitie, then whatsoeuer the parties can alledge in their owne cause.

Being demaunded, where he learnt this new diuinitie? he answered, hee learned it by Philosophie. Being demaunded if hee studied Philosophie in the Iesuits Colledge. Hee answered he did, and that vnder Father Gueret, vwith whom he had been two yeeres and a halfe. Being demaunded, if hee had not beene in the Chamber of Meditations, into which the Iesuits vsed to bring the most notorious sinners, there to beholde the pictures of many deuils in diuers terrible shapes, vnder pretence to reduce them to a better life, in truth to affright theyr minds, and incite them by such terrours to doe some notable seruice. He answered, that hee had been oftentimes in the said chamber. Being demaunded, by whom he had been perswaded to kill the King. He answered, that he had heard in diuers places, that it was to be held for a most true principle, that it was lawfull to kill the King, and that they, who sayd it, called him a Tyrant. Beeing demaunded whether this argument of killing the King, were not ordinarie with the Iesuits. Hee an-

*It is learned to kill the King
is commended by the Pope*

swered, that hee had heard them say, that it was lawfull to kill the King, & that he was out of the Church, and that he was not to be obeyd, nor held for King, vntil he were absolued by the Pope.

Againe beeing demaunded in the great chamber (my Lords the Presidents & Counsellors thereof and of the Tournelle beeing assembled) he made the same answers, & did in especiall propound, & maintaine that maxime, viz. that it was lawful to kill Kings, & in particuler, the King now raigning, who was not in the Church (as hee affirmed) because he had not the Popes approbations.

Whosoeuer should reade the *Petitions*, which the *Iesuits* haue presented vnto your Maiestie, would suppose that *Chastell* neuer toucht, or accused them at all: so confidently doe they stand in denyall of the truth. But I know not, what greater accusation can be deuised, or what waightier crime they can be charged withall, then to haue bewicht & posselt the tender soules of young youth, with so desperate a doctrine, as carrieth them on to the slaughter of their Prince.

With this agreeth that which wee reade in the *Confession of William Parry*, made at
his

his death, that *Benedetto Palmio* a *Iesuite*, first caused him to vndertake that resolution for the murther of the *Queene*, & that afterwards one *Wats* a Priest, to whom he imparted it, dissuaded him from the attempt, telling him the act was damnable: vvhereupon, seeing this contrarietie of opinions, he repaired to *Anniball Codretto* a *Iesuite*, to be confest, who tolde him, it coulde not be but this *Wats* was an heretick: for the true Church made no question, but that *Kings*, *excommunicated by the Pope*, were ipso facto, *Tyrants*, and therefore ought to be slaine. Likewise the *Commenter*, vpon that booke, which is called the *Epitome of Confessions*, otherwise the 7. booke of the *Decretals*, page 308, after hee hath commended the *Iesuits*, all he can, (as they haue many commendable parts, we must confesse) at last, for the close and vpsnot of al their praises, he adds this, **Tyrannos ag-grediuntur, lolium ab agro Dominico euellunt.* Your Maiestie may reade the booke, you will easily make construction of this peece of Latine, I haue heard you interpret much harder in my dayes.

Mala.

They assault tyrants, they weede the cockle out of the Lords field.

To be short, there is no man can doubt, but by this weeding the cockle out of the lords

field, (wherein he commendeth them to be so expert, and so resolute) is meant the dispatching, and making riddance of those, who by the *Bulls of Rome*, are declared excommunicate, whom they terme all by the name of *Tyrants*, what religion so euer they professe.

And certainly all the world can witnes, that the late King was alwaies a most earnest Catholick, and no man but knoweth, how well (and that by many particuler benefits) hee deserued of the Church; yet after the sentence of excommunication was at *Rome* declared against him, *Father Cōmolet*, and *Father Bernard*, (both which are by the *Iesuits* in theyr afore-named *Apologie* euen at this day extolled and deified) and generally the whole company of the *Iesuits*, neuer affoorded him better title to his dying day, then the names of *Tyrant*, *Holofernes*, *Moab*, *Nero*, & such like, which practise suteth very fitly with their definition of a *Tyrant* aboue specified.

At *Christmas* in 1593, your Maiestie was cōuerted Catholicke, yet notwithstanding at *Bartilmewtide* following, the same *Commolet*, vsed these words in the Pulpit. Wee stand in need of an *Ehud*, be he munck, or sou-

*ling & friend of a p^rson of our
or of our friends who becom a papist.*

diour, or shepherd, it matters not, but wee stand in need of an Ehud. And not long after, hauing aduertisement that the matter was informed against, he secretly conuayd himselfe away. This can be no more denied, then the fact of Varades, which yet they labour to couer & disguise, affirming that Barriere indeede disclosed his intent vnto him: many Varades made him answer, that hee, beeing a Priest, might not giue him any counsell in the matter. Say there were nothing but this, was not this in other words to say, You should about it without more talke, let your words be fewer, & your deedes more?

But if your Maiestie please to sende for the triall and confession of Barriere, you shall there finde, that Varades, Rector of the Iesuits, confirmed him, encouraged him, and bound him by the blessed Sacrament, to strike the stroke resolutely, & couragiously. Once certaine it is, your Maiestie neuer escaped a greater daunger in your life. And what wonderful triumph would they haue made, thinke you, at your death, who shewed such excessive ioy at the slaughter of the late King, proudly insulting over his Hearse, by letters dispersed into all parts of

Yohn.

of the world, and for the greater glorie,
printed by them at Rome? These are in-
serted amongst their solemne, and annuall
Letters, page 305, and are thus translated,

*The same day that the King expelled vs out of
Bordeaux, was hee expelled out of his life.*

Nota.
A Towne in
Guienne, 5.
leagues di-
stant from
Bordeaux.

*The report was, that hee sent vs to * S. Ma-
caries, with an intent to cut all our throates
there, had not his owne been cut first. The re-
port of this newes, strooke our aduersaries in-
to a wonderfull amazement.* *D.S.*

Nota.
I neuer was posselt with greater admira-
tion in my life, thē when I read this branch
of their Letters. For who could euer haue
belieued, that Christians, much lesse Reli-
gious persons, would haue openly profest
such rancour, such enmitie so immortal, as
death is selfe could not determine? Na-
ture teacheth vs to haue remorse, and com-
miseration of our enemies, when wee see
them lie breathlesse vpon the earth: they
cease to be enemies, when once they cease
to be. But to tread vpon the dead corse of
their Maister, of their liege-Lord, of their
King, of the formost King of Christen-
dome, and thereupon to sound victory &
triumph, can there be, or be imagined any
impietie, any inhumanitie, any cruelty cō-
parable

parable to this?

It is true, the poore Prince had no feeling of this outrage, neither indeede was it done to him so much, as to your Maiestie, and to any whatsoeuer hee be, that beares the name of a Frenchman: this I am sure, hee felt and tasted a deepe portion of that poyson of the *League*, which was tempered by *Claudius Mathew*, a *Iesuit*, who died in Italie about the end of 88, beeing surfeited with his cōtinuall trauailes into Spaine, Italie, Swizzerland, Germanie, & the low Countries also, (after the death of *Monsieur*) for the contriuing, knitting, and fortifying of this great, and horrible confederacie against the late King, and the whole line, and familie of *Bourbon*: *Guignard* a *Iesuit* hath written it, and your Maiestie hath read it, *That the crowne of Fraunce, might & ought to be translated from the house of Bourbon to some other.* Furthermore, they that vnderstand the whole secret of the *League*, spare not with open mouth to speak it, that the *Father Iesuits*, were the true Fathers & founders of the *League*, and consequently aunswerable for the death of all those, who were swallowed in that vast gulf, by the set open: I will recite you a brieue storie, which

which shall cleere this poynt of all contro-
uerfic.

Sixteen go-
uernours
chosen, du-
ring the re-
bellion by
the seditious
multitude
within Paris,
to rule the
cittie.

There is no man but knowes, the pur-
pose and designement of the * *Sixteene*,
who by a Letter, which was intercepted,
made tender of the Cittie of Paris to the
King of Spaine. And whether goe these
Sixteene to choose them a *President* of that
their bloodie counsell? Went they not di-
rectly to the *Iesuits*, who commended vn-
to them *Father Otho Pigenat*? This is con-
fess by themselves in their *Apologie*, prin-
ted at Paris: mary they pretend, it was to
mitigate and allay the humour of the *Six-
teene*. Some man perhaps would aunswer,
that this was, to quench fire with oyle, to
turne a *Iesuite* among a crewe of seditious
persons. For my part I say not so, I say the
Sixteene did in truth neede a bridle, & not
a spurre, and that the onely course to bring
their designes to the mark they shot at, was
to temper their extreame & outrageous vi-
olence. But in the meane time, who seeth
not a wonderfull correspondencie, and a-
greement betweene these *Sixteene* execu-
tioners (for by what fitter name can I call
them? seeing with their owne hands they
hangd vp the *chiefe President* of the Parle-
ment,

ment, the onely President that remained at Paris) who seeth not I say, a singuler correspondence of those *Sixtene*, with this Society of *Iesuits*, since they desired to haue a *Iesuit* for their President, aboute any other of the *Clergie*, or *Laity*?

Moreouer, who knowes not that from the beginning of the yeere 85, their *Colledges* both at *Paris* and else-where, were the common retreits for al those that laboured the aduancement of the Spanish affaires. Thether were the packets addrest, there opened, and from thence dispersed: that they had daily entercourse with the Spanish Embassadour *Mendoza*, and those that succeeded him at Paris, and generally with the Agents & Factors for king *Phillips* causes, in all the good townes where they remained. Your Maiestie knowes it, no man better.

The troth is (my liege) they alledge, that you are nowe vnited in so straight a league of amitie with the king of Spaine, as that these obiections ought rather to make for them, then against them, inasmuch as your Maiestie affects none more entirely, then those who beare a hartie and entire affection to the Spaniard. This speech may hap-

*The King of France pily
is a friend to the King of Spain*

La veri. de-
fend. page
129. of the
first impress.

pily come now in season, but I assure you,
I thought it strange to hear this speech fo-
llowing, to fall from their pens at that time,
when wee were in the chiefe heate of our
warrs with the Spanish king. In * Charles
the ninthis dayes the Spaniards were not spo-
ken of but in the better part: but the hereticks
in hatred, not of our nation, (for then ought
they to carry a deeper hate to the English and
to the Almaines, who haue heaped more mis-
chiefes vppon Fraunce, then any other Nati-
on) but of their Religion, haue endeuoured to
make them odious under pretence of the state.
This me thinks was something too much,
to discouer and vnmaske, their loue to the
Spaniard, at such a time, whē vpon the bor-
ders of Picardie, thousands of Frenchmen
perished by their swords. Me thinks they
Fatherhoods should not suffer themselues
to be so much transported either by theyr
owne affection, or by the generall vow of
their Order, as to forget in what place they
were bred and borne, & not to be touched
with the least feeling of the wofull calami-
ties of their Country, especially they being
catholicks, whō the Spaniards thus slaugh-
tered in great multitudes, without all re-
morse, or respect either of age, or sex.

This

This (mee thinkes) fauours of a hart too sauadge, and degenerate, to speak so large-
 lie in defence of them, who at the same in-
 stant were bathing their hands in the blood
 of our countrymen, and those Catholicks
 also. VVhat though the Spaniards, giue
 these *Fathers* respect, honour, & reuerence
 aboute ordinarie, though they binde them
 by many speciall benefits, and singuler fa-
 uours, though they entitle them by the
 name of Apostles (as they themselues doe
 publish in their writings) yet ought they
 not for all this (especially in Fraunce) to vse
 the same stile of them in the heate of war,
 as in the time of peace.

In the *Petition* which they afterwards
 preferd to your Maiestty, they haue dilated
 this argument, though with greater libertie
 of speech, yet with more reason, then at
 that time. Their wordes are these. *And*
whereas they challenge vs to be Spanish: that
was an accusation, fashioned in the forge of
time, and it bare a good test in that season,
(onely in respect of the season) that is, while
the warre continued betweene Francke, and
Spaine. In those dayes it was an odious name, a
name full of suspicion and hate: but now, that
that your Most Christian maiestie hath knit
the

*the fast knot of a sacred peace with his Catho-
lick highnes, and that the French is brother
to the Spaniard, and the Spaniard to the
French, now is this challenge out of date, it is
vnseasonable, it is vnreasonable.*

And yet (my liege) to tell you true, this
I obserue (besides the too euident prooffe,
which we haue formerly had thereof) that
through out all these glorious and painted
speeches, they still discover theyr harts to
be mightily engaged to the king of Spain.
The troth is, they haue an earnest desire to
deliuer your Maiestie of all ieaiousie, and
distrust thereof, and to that purpose em-
ploy the vtmost of their art: yet notwith-
standing, a man shall perceauce, they would
not at any hand, but your subiects should
take notice, that they remaine true deuoted
seruaunts to king *Phillip*, presuming that
this opiniō, makes greatly to the aduance-
ment of his affaires. Which when I com-
pare with the *sentence* of the *Inquisition*, dis-
annulling the *Determination* of the *Sorbone*
pronounced against the *Iesuits* in anno 54,
(as themselues are wont to vaunt:) as also
vvith their first foundation erected by a
Spanish Captaine: and moreouer with
those wordes, which are contained in the
Legend

* Legend of their said *Patrone*: Wee ought earnestly & vncessantly to pray to his heauenly Maiesty, that it would please him in health, and happines, long to prosper the Catholicke king Phillip, who by his hereditarie, and incomparable pietie, and deuotion, his singuler wisdom, his incredible vigilancie, his puiſſance, infinitely exceeding any Princes, that is, or euer was in the world, standeth as a *Bulwarke* for the defence of the Catholicke Religion. And this he doth, not only by his forces, which haue euer been inuincible, but by the means also of his Famous Court of the Inquisition, which studieth day and night for the good of the Catholicke religion.

When, I say, I compare all these poynts together, it makes me sorely to mistrust (I must confesse it to your Highnesse) that if misfortune should kindle any fresh coales of warre, betwixt your Maiestie and the Spaniard, you should haue these false brethren ready, vnderhand to performe you all the lewd and bad offices that could be deuised. In the meane time, be sure, they are not idle; but continually pursue the aduancement, & encrease of their doctrine aboue mentioned, wherein they professed, in the yeere 89, they had taken mighty paines
with

Vita Ignatij.
Printed at
Anwerpe in
anno 1587,
page, 403.

A gria
romes
vno y
Phillip
Empe
Spayn

The late
kings father.

with aunswerable profit & successe. [And we find it too true] For such a *Bull* as the last, had it beene addrest against * *King Henrie the second*, it could not haue shaken the least Towne in Fraunce: which notwithstanding, by the helpe of the *Iesuits*, and theyr almost thirtie yeres trauailes, procured the death of his sonne, who would haue made it but a mockerie, as his predecessors had done before him. Is it not wonderfull, that an armie of two hundred thousand men, could not haue been able to effect so much against our late King, as about two hundred *Iesuits* haue doone, by *disposing his subjects*, that is, by drying vp their naturall sap in such sort, as the fire tooke at the first touch: whereas before that time, al France was an Ocean, whereinto these kinde of thunderbolts no sooner fell, but they fell out.

True it is, that as long as your Maiestie and your successors shall continue in good termes with the Holy sea, the maine fruite & effect of this doctrine will not appeare. And you are to hope, that you may alwayes so continue, but times to come can promise no assurance, and thats the reason, that in time of peace, you set men a worke

worke to fortifie your frontire Townes. It is almost impossible, that the *Keyes*, for three successions together, should escape the hands of a *Spanish partaker*, there being so many such in the number of the *Cardinals*: if that should happen (giue me leaue to tell your Maiestie freely & without dissimulation) your crowne, scepter, & kingdom, would come to this iumpe: if there fortund more of your subiects to cleaue to the *Iesuits* opinion, then to the contrarie, if their faction were the stronger, the farewell crowne, and kingdom: if theirs were the weaker, you should indeede continue in your Soueraigntie, but not without the confusion of many your subiects, and the effusion of much blood, aswell sound, as corrupt.

Furdermore, your Maiestie is to consider, that this doctrine of *Excommunication*, carries with it at this present, more danger, and perrill to our Realme, then in former times, when we had * territories, & forces in Italie: by meanes wherof we weare at hand to succour the Pope, in case he might be forced to doe any thing to our preiudice. But as now the case stands, a *Viceroy* of Naples, with the *Spanish partakers*, that

Nota.

Sicilie, Naples, & Milan, which haue sometimes beene subiect to the French king.

D.

are

are within Rome, holde the *Holy Fathers* necke vnder their girdle, vwho might be thrise besieged, and sackt, before we could come halfe way to the rescue. Another inconuenience is, that Rome was neuer able to sustaine it selfe, but by the supply of corne from *Sicilie*, their granarie.

No/2. And amongst the rest, this poynt deserues speciall obseruation, that the *Iesuits*, being guiltie to themselues, of what perill they doctrine is to the state of Princes, are carefull and warie not to discouer it, when first they creepe, & insinuate into a State: but hauing once got firme footing, then do they spread it by degrees from hand to hand amongst the people, who are by nature ouer-apt, and prone to receaue this poyson. For what can sound more plausibly to the minds of a multitude, then to be released of that bond of subiectiō, wherunto they are by their birth tied, & engaged? I know that men of vnderstanding forget not that excellent saying of the Philosopher, *That for a man to liue in subiectiō to his Prince, is true, and perfect libertie*: and the lawes both of *Nature* and *Nations*, doe teach and tie vs to serue, and honour that Prince, vnder whose gouernment we first enioyed

enjoyed the light of the Sun : and that no flesh and blood is able to dispence vs, for that obedience, whereunder God himselſe hath bound and concluded vs: but for one well disposed mind, that is thus perswaded, you shall finde three that are of a contrarie opinion, and the mischiefe is, that cōmonly the stoutest, the most resolute, & desperate fellowes, are soonest caried down this sleepe, and head-long discent; and a small number of such stirring spirits, prooue too hard for a multitude of others. Haue vvee not had experience heereof? I am verily perswaded, that whē the late king was first proclaimed *Tyrant* in Paris, vpon pretence that *hee was excommunicate by the Pope, and therefore to be expelled his kingdome*, the citie affoorded two for one, that were of a contrarie beleefe, and would gladly haue seene him raigne peaceably in the *Louer*, and a dosen of those rebellious malcontents hangd at the *Greue*. But they floode staring one vpon another: they wanted courage, they wanted not strength. So haue three theeues many times by surprisal robd halfe a score Merchants. They that keepe the beaten roade, and continue in their natural obedience, take their rest in the night,

Mohr.

The place
of execution
within
Paris.

and follow their busines in the day : whereas contrariwise, such as labour to exchange their old maister for a new, such as study to ouerturne the State, they haue their assemblies by night, holde their secrete parlies, encrease their strength daily : they haue no businesse else to entend, (for they liue in the meane time vpon their secret pensions) so that in the end, they suddenly surprize the contrarie side. He that first laieth hand on his weapon, hath the aduantage.

This then being so, that the *Iesuits*, firmly vphold these dangerous Positions, and scatter the throughout the worlde (as hath beene shewen) I assure your Maiestie, the danger of suffering this doctrine to take roote, seemes to mee (I must confesse) to ouer-balance all those considerations, that may be alledged to the cōtrarie. For as for ouerthrowing the *New opinions in Religion*, we may say, and say truly, that as during the first fiftie yeeres, the opinions of *Luther & Caluine* were stoutly proposed, preached, and published, so for these fīue, & twenty, or thirtie yeeres, they haue beene notably confuted, both by word, & writings, such as for depth of learning, haue by infinite degrees exceeded all, that euer were set forth

Nota.

foorth by men of former times. And our selues can testifie, that the best, & most sufficient amongst them, are daily reclaimed into the bosome of the Church: A matter that (in my opinion) should work in vs all, exceeding comfort, and contentment. For these blessed conuersions are not forced with the Racke, with tortures, or with terror of death: as is the manner of the *Spanish Inquisition*, (vnto which, and to the forces of *Castile*, the *Iesuits* wholly attribute the preservation of the Catholick religion, as hath beene formerly declared:) but by the sword of the spirit, and the euerlasting word, mildly deliuered by our Doctores, Pastors, and reuerent Bishops, whom I esteeme no whit inferiour, for learning, to the *Iesuits*, although they sometimes borrowe their arguments, which are in truth very sound and substantiall.

And albeit the *Iesuits* haue sometimes furthered such conuersions, yet this I will say, that they are not (in my iudgement) so fortunate heerein, as are the Bishops, and Doctores of our Church. Their carriage is so austere, and so far different from the nature of our French Nation, as it disasteth men at the first encounter. They conuerse

and company so much with Spaniards, & withal frame themselves so precisely to the imitation of their *Patron* (a Spaniard born) that their lookes, their presence, their fashion, and behaviour, carie with them too great a semblance of seueritie.

Who so desires to cure a sick person, must apply himselfe to his humor, and cal about him such Physicians, as the patient can fancie, and affect. Such are not the *Iesuits* to Frenchmen: They haue in so furious manner thundred out such intolerable blasphemies against the deceased King, as the horror thereof dooth to this day retaine an impression in mens minds. Frenchmen haue a certaine inclination by nature, to loue theyr Prince: and that causeth their harts suddenly to rise, and start within their breasts, when they heare such outrageous speeches vttered against their kings. I once sent them word, (for I once loued them well, if not too wel) by a close copartner of theirs, with whom I had talke about theyr doings: that I was sorie to see them so furiously enraged against a dead man, and that the seruices, which this vnfortunate Prince had performed to the Church in his life time, hauing in her quarrell so often times,

times, in such a number of battailes, in so many sieges, aduentured his deereſt blood, might (mee thought) deſerue at leaſt to haue his memorie ſpared, when hee vvas dead: They made him anſwere, there was ſome reaſon in that he ſaid, but the time required another courſe, for nowe or neuer was the ſeaſon, to ſettle and eſtabliſh the Catholick religion quite thorow Fraunce. I ſoone aymed at the meaning thereof, to wit, that they were determined, to worke the people into a diſlike with the preſent gouernmēt, vnder which they had ſo long liued, perſwading them to change their naturall Lord for a new, and vtterlie to extirpate the race & familie of *Bourbon*. And when I afterwards, beheld the * garrisons of *Caſtilians*, and *Neapolitans* within Paris, I tooke that to be an entrance to the accompliſhment of their former aunſwere: and to be plaine (my liege) I made recognizing, the game had been at an end, & that your Maieſtie was neuer like to ſet foote vvithin Paris; iudging that the ſmaller townes would be faine in the end to ſtrike ſayle to the greater.

Receaued
into Paris
by the Six-
teene, where
they remai-
ned 3. yeres.

But God who hath alwaies had a ſingular care of this kingdome, the firſt

Chriſtend

france it is the firſt Chriſtend
kingdome of the world.

Christned kingdome in the world, hath otherwise disposed it, and hath by plaine miracle, in despight of your enemies, seated you in quiet possession of all this spacious Empire, and to heape vp the measure of your happines, hath giuen you a beauteous, a noble, and a vertuous Princeesse, and within ten months, (fore-stalling both our wishes, and our expectations) a true and liuely Image of your selfe.

Mola The care for this young Prince, more then for your owne person, exciteth your Highnes, with mature deliberation to consult of all the important affaires of your State, in which number, this poynt touching the *Restoring of the Iesuits*, may vvor-thily claime a place.

Mola In this consultation, one of these three courses must be resolued vpon; *eyther to yeeld the Iesuits absolute contentment to their desires, or to make them yeeld absolute obedience to your Decrees: or else to * let matters rest in such eondition as now they are.*

That is, ney-ther to restore them wholie into France, nor to remoue them out of Bourdeaux & Tholouse, where they yet remaine.

I will first enter into examination of the last branch, because it beares at first sight the most plausible shew, yet is in truth the least questionable: it beeing a cleere case, that the *Iesuits* are, eyther wholie to be restored,

stored, or to be enforced, wholly to yeeld obedience to your *Decree*. If it be iust, and commodious for your state, that they be permitted to stay, then is it reason they should remaine as inhabitants, and not as exiles: if otherwise, then let them be gone, and not be suffered, by their cōtumacie to giue example of rebellion, as they haue doone too long. The Lacedemonian state, was wont to direct out but a smal scroule of Parchment, lesse then your little finger, & theyr commaund was instantly to be put in execution. It is a matter of absolute necessitie, that your Highnesse be obeyed as well at Bourdeaux and Tholouse, as at Paris and Fontaine-bleau. You want no seruants in those places, and whatsoeuer you shall commaund, like a King, and absolute Lorde, will be executed, make you no doubt.

If the *Iesuits* be incommodious to your state, then suffer thē not to take any deepe roote in those two Prouinces. The Tree which this yeere may be plucked vp vvith one hand, will the next yeere aske both: and the third, will neede a mattock, and an axe. This neighboring vpon Spaine, giues vs iust cause of suspicion & icalousie. They haue

10/a. haue beene alwayes charged to be Spanish; they haue declared it in the whole course of their actions, the older this complaint hath beene, the truer, and iustier it seemes to be. They haue beene chased out of the residue of the Land, and doe you not see, how they intrench theselues anew in those two Prouinces, adioyning vnto Spaine, from whence they had their first originall? what example of lowlines & obedience call you this?

If in any part of your realme, they should be least suffered to fortifie, it is in such a frontier, as is situate far from our Sun, and neere to the climate of *Madrill*: A man would iudge, that Spaine sets in, to backe them: or that they retire thether of purpose to barricado, & strengthen theselues against your Maiestie, as who should say, You haue driven vs out of Paris, and other places, but your armes are too short to force vs any further. Can this be borne? I cannot tel how certaine * *Bourgomaisters* (so reputed) who haue beene sometimes trained vp vnder their discipline, and fitted to their humour & appetite, and who now so stoutly vndertake the matter on their behalfe, I know not (I say) how they con-
ceiue

ceiue of it : but they must know, that they owe as much obedience to your Maiestie, as the meanest vassall in Paris, none excepted. This is too high a presumption, this is to open a contempt. Your want of iustice hath hetherto made them holde you in neglect, (to vse the wordes of an ancient Emperour) now make them knowe, that they shall owe their allegiance to you, and your posteritie for euer, and it will make the proudest of them all to tremble. *The remembrance of a trespasse doone to the Father, neuer dies in the sonne.*

It remaines then (my liege) that eyther *the Iesuits must yeelde obedience to your Decree*, or else *that your Decree must be disannulled* : behold the Gordian knot, of this consultation. Many will reioyce at the first, & many likewise at the second. To speak my opinion, your Maiestie is not (as I thinke) so much to respect, what will be pleasing to this, or that particuler humour, as what is *iust*, and *commodious* to the whole. You cannot so carie your selfe heerein, but that you shall glad manie, & grieue many : yet must you resolute one way, and not alwaies floate, and wauer between both. What safer anchoring can a man rest vpon, then
commoditie

commoditie, and iustice: vvherein also honestie is comprised?

(a) The high Court of iustice at Paris, (as the Kings bench with vs, & not as our Parliament, the assembly of the 3. estates) wherein there sit 12. Judges, 12. weighe causes, 12. peeres, sixe ecclesiasticall, & sixe temporall: in ordinarie cases, there are other Judges subordained.

In seuerall Prouinces.

(c) The whole proceeding of the Parliament of Paris against the Iesuits.

1. Astouching *iustice*, God hath comitted it into the hands of Kings: The Kings your predecessors (my liege) haue from all antiquitie heereof disburdened themselves vpon the conscience of their (a) *Parlement of Paris*, & since for the multitude of causes, they haue ordained (b) seauen other Parlements. But the *Court of Peeres*, hath euer retained (as it was meete and requisite it should) the power, and prerogatiue, to decide all matters, that concerne the *generall state*. This *Bench* is furnisht with many worthy persons, and such as are infinitelie practised in all sorts of causes, but aboue al, in the determination, & iudgemēt of matters criminall. For if any men living doe proceede thereunto, with exact and ripe knowledge of the whole cause, vvithout doubt it is they: And there was neuer man yet called in question, but if he knew himselfe to be cleere, would craue them for his Iudges before any other. Your Maiestie can partly testifie as much.

(c) It is not since last day, that this *Parlemēt* hath receiued *Complaints* against the *Iesuits*: for in the yeere 64, they heard no lesse then

then ten Lawyers pleading against them al
 at one time: amongst whom he that was
Advocate for the state, (a very woorthy
 man, and a most loyall seruant to his Mai-
 ster, as euer was any) did at that time, (a
 strange, & wonderfull thing to tell) prog-
 nosticate, and foretell, all their actions and
 proceedings, which since that time haue in
 our knowledge been verified, and accom-
 plisht. When men afterwards saw al those
 things fall out true in practise, vvhich hee
 had prophesied; as first the ouerthrow of
 the Vniuersitie, beeing by them brought
 downe frō thirtie to three thousand scho-
 lers, (as before was shewed) & that the sub-
 iects began by litle, & litle, to shrink from
 the obedience due to their naturall Prince,
 & to fixe their eyes vpon a new *Loadstar* :
 it made them begin to murmur, and say
 thus to them-selues (for the *Iesuits* had
 by this time made their faction strong, and
 were growne terrible amongst vs) all this
 was fore-told vs by *Mesnil*, the kings Ad-
 uocate, but we would neither belieue him,
 nor the *Sorbone*, which at the same time al-
 so prophesied, that *this Societie was ordai-
 ned for destruction, not for edification, & was
 like to breede great trouble and annoyauce to*

tempo-

3000
 1562
 or 1563
 in par

temporall Princes. They are the precise words of the *Decree:* Your Maiesty if you please, may see the Originall.

But when they beheld all order of gouernment ouerthrowne, the reines of obedience cut in funder, the Magistrates imprisoned, and some of them massacred, the multitude like Lions broke loose, making spoile and hauock of all honest people, & then these holy Fathers sounding the trumpet to this multitude, and heere *Commolet*, there *Bernard*, vomiting out a worlde of blasphemies against their King, against their liege Lord, and on the other side glorifying the King of Spaine, declaiming in his praise, setting him forth for the mightiest Monarch in the world, of greater puissance, of larger dominions, then the Romanes euer were: that hee would neuer forsake them, hee held them (forsooth) so deere, onely they should take courage, & know their owne strength: beeing confident, that his succours for men, monie, & vittailles should neuer faile them: Then in truth all well minded subiects, who had any impression of the *Flower de luce* remaining in their harts, beganne to be toucht with deepe repentance, that they had not
in

in time giuen eare to these *Cassandraes*: but repentance came too late.

When your Maiestie had reduced Paris vnder your obedience, it was expected of all hands, that you should instantly haue hunted out all those bad seruitors, who had with their enuened cups, poysoned a great part of your subiects, and with open face declared themselues sworne enemies to the King deceased, and your selfe. But your Maiestie, in your singuler wisdom, thought it good, to let the matter remaine in the handling of the Court. The Vniuersitie, which (not without iust cause) imputed their ouerthrow in particuler, (besides the generall ruine of the State) to this Societie of the *Iesuits*, preferd their Complaint into the Parlement, in May 94. The secular Clergie of Paris did the like. The cause was p'leaded in Court, * but yet priuately, which was no small benefite to the *Iesuits*: for if the doores had beene set open, the greatest part of that, they vvere charged withall would haue beene witnessed by the whole Assistants; and fresh supply of matters, was like daily to haue come in, during those many dayes, that the cause was in hearing.

à huis clos.

In this meane time, happened that stroke which God turned away frō your throat, and vsed your teeth for a defence against it. No man made question, from vvhence this stroke was sent, especially after knowledge, that the actor was a scholer of the Iesuits nurturing, of whom hee learnt (as himselfe confessed) that the *King was as yet out of the bosome of the Church, & therefore ought to be slaine*, as appears by his deposition in open Court. And in truth, this desperate, and accursed resolution, could spring from no other roote, but frō those barbarous, and sauage *Positions* before remembered. Such cōceptions are not ingendered by the ordinarie course of nature, especially in the harts of French-men, who are far remote from Affrica, and neuer saw any Monsters, before the *Iesuits* were scene in Fraunce. Our soyle produceth no such venomous plant of it selfe, it cannot be, but some, or other hath sowed it amongst vs.

Vppon this confession they sent to the *Iesuits* Colledge, vvhare amongst other things, was found a discourse, pend by Father *Guignard*, and written with his owne hand; containing in it, the sap & marrow of all this barbarous, this bloodie, this prodigious

he King
dang
be said

digiotis doctrine. This vvhole practise
 iumpt with that which had been prophesied,
 but not beleueed in anno 64, & with
 other predictions the newly foretold. The
 court proceedeth, to a full, & solemne tri-
 all (in the assemblie of the two chambers.)
Guignard openly acknowledgeth this to be
 his owne hand writing, & *Chastell* likewise
 confest it, in presence of the whole Bench,
 to be the Iesuits ordinarie & familiar talke,
 that the king was stik out of the Church, (al-
 beit he were turned Catholicke,) in as much
 as the excommunication stood still in force: &
 that therefore he ought to be slaine: which in
 all poynts cōcurred with that which *Guignard*
 wrote, if without force hee cannot be de-
 posed, then let men take armes against him: if
 by armes it cannot be accomplisht, then let him
 be slaine.

Vppon these proceedings, what milder
 course could the Parlement aduise on, then
 to assent to the Request of the Vniuersitie:
 God himselfe seeming by a kinde of mira-
 cle, to shew himselfe as Iudge in the cause,
 by setting forth (without further mischiefe)
 to the view of the world, the truth of that
 which had at seuerall times beene prophesied
 against that Societie, and which theyr

cunning flights, their smooth glossings, and their fained pretence of pietie & zeale, had charmed vs from apprehending so stedfastly, as to take a speedie course for their riddance from amongst vs.

ff
of
rem
Thus vpon full knowledge of the cause, the Parlement of Paris, pronounceth *Sentence*, by which they are awarded to depart the whole Land, and your subiects prohibited to send their sonnes to any of their Colledges without the Realme: V Which is a clause of speciall importance: the execution whereof not beeing lookt vnto, your Maiestie shall reape but halfe the benefite of this *Sentence*. For how studious and careful wil they be, to ground such children, as shalbe sent them, in these dangerous principles, & to impose it, as a charge vppon their conscience, to season others with the same liiquour? You are borne in hand (my liege) that it is a matter meerly impossible, to enforce the execution of this branch, and that men cannot be kept frō sending their children out of the Land vnto the *Iesuits*: it is not so; you shal finde it a matter of the easiest performance in the worlde. For let there be a penaltie of a thousand crownes inflicted for the first time, (the one moitie there-

thereof to accrew to the informer) and the same to be doubled, as often as the Decree shal be broken, you shal not see a man that will dare to transgresse it. And is not heere a matter of wonderfull difficultie, that it should deserue to be accounted impossible?

By an other *Sentence*, is *Guignard* adiudged to die: his horrible blasphemies against the deceased King, whose subiect and vassall he was, and his brainicke doctrine against your Maiestie, would not permit his life to be spared, without the hazard and perill of yours. This *Edict* carried, in all mens opinions, so great a weight of iustice, so great a force of necessitie, as it was no sooner published, but * put in execution through all iurisdictions, saue onely in * *Tholonse* and * *Bourdeaux*. For *Tholonse* there was reason, it standing as yet in terms of disobedience with your Maiestie, not beeing reduced vntill *Aprill* in 96. As for * *Bourdeaux*, it was at that time replenisht with most deuout Catholicks (but most vowed enemies to the Spaniards, and the *Iesuits*, their vpholders) who thirsted after nothing more, then to see the hunted out of *Guienne*, as they had beene out of all o-

Mola

Anno 1594

In Langue-
doc.

In Guienna.

ther parts of the Realme . But the *Iesuits*,
 hauing speedie intelligence of this *Edict*,
 giuen out against them, had soone (as their
 wonted maner is) by means of their cōfede-
 rates, raised a mightie, & a strong faction in
Agen, and *Perigueux*, where the embers of
 the fire of rebellion, were as yet burning
 hote. There they caused to be framed di-
 uers inuectiue Libels, but in so insolent, &
 intolerable a style, as is not possible for anie
 man to cōceauce, that hath not been afore-
 times acquainted with the pen of a *Iesuit*.
 For in brieft, all the Courts that had ad-
 iudged them to exile, what were they but a
 crew of hereticks, that had ouer-ruled your
 Maiestie to publish this *Edict*? You shall
 heare thē speake it. *The enemies of the Ca-
 tholicke, Apostolicke, and Romane religion,
 haue possessed your Maestie, with false, and
 fained suggestions, to bring them into hatred,
 and iealousie with you, and with your State:
 and without forme, or shadowe of triall, or en-
 tring into any due examination of the cause,
 haue condemned them to exile, & banishment.*
 Did the Parlement of Fraunce euer re-
 ceue so foule, so vnworthy, so slaunderous
 an imputation, such a vile indignitie? and
 not content with this, they proceeded fur-
 ther,

ther, and brake out into threats, telling vs in their *Petitions*, that wee should see an alteration in our state for this geare: and that wee must not thinke such an earthquake could be, without some change vpon it.

In *Frauncis* the firsts dayes, such a *Petition* I will not say (for who durst once haue entertained a thought of such a one) but one that had come neere it almost in a worde, would haue cost him his life, that should haue beene so audacious, as to present it. This extreme presumption, this insolencie, these braues, these outrages, proceeding from them, and their broode, infected with their poyson, (the effect whereof is, to set light by Princes, and by their lawes, and Magistrates) gaue meruailous offence to your Maiesties seruants, who were thoroughly resolved, to take such order, as your Maiestie should be obeyed: and not to suffer your *Edict* to be contemned, and controlled. But the great number of Townes, which as yet stood out, and were supplied by the Cittie of *Tholouse*, caused them in wisdome to haue patience for a time. They found, that the rage, & furie of your enemies, who as yet bare their swordes drawne against you, was not able to holde

out for any time, inasmuch as they grewe scanted of theyr meanes, and that then order would be easily taken, for the execution of this *Sentence*: howbeit as we see, sundry respects, & occurrences haue delayed, and put it off till this day: And this (my liege) is the plaine, and vndisguised truth of the whole cariage of this matter: this hath been the proceeding, and iudgement of your Court against the *Iesuits*, executed in part, and in part pretermitted.

It is not vnknown to your Maiestie, that the strength of all States, consisteth in the maintenaunce, and execution of such *Edicts*, as are concluded in theyr Supream Courts. When we take in hand to reuerse them, it behoueth vs to proceede therein with great aduise ment & circumspection: it is a worke of high attempt, and of no small, nor slender consequence. All *Edicts* beare your name in their forehead, they cannot be violated, without wounding the Maiestie Royall, whose iudgements ought to be irreuocable, and vnchangeable.

Besides all this (my liege) in this assemblie of both the Chambers, (whom they challenge for hereticks) they are not able to name so much as one man, that is not a
most

most sound Catholicke, without the least suspicion to the contrarie. They haue been these seuen yeeres in sifting, and searching into their liues, let them say, were they euer able to challenge any one of them? Then what a sely, and friuolous allegation is it, to say, *they of the newe opinion hate vs*? I grant it to be true, but what were they of the *new opinion* able to doe in this assemblie? As much as in the Consistorie of Rome: I speake it confidentlie, not a jot more.

Yet they wil not so giue it ouer: they say *the whole Parlement* hated them. I would know the reason? Is it, because they came not to **Tours*? Howe could they hate the *Iesuits* for that cause, when as the best part of the **Presidents* themselues, neuer stirred foote out of Paris? Is it because the *Iesuits* are sound Catholicks? Much lesse: inas-
much as the Iudges of the *Parlement*, are euery way as sound as they, and without touch, or taint of heresie. Then whats the cause they should thus malice you? Assuredly, you are able to supply no aunswere, that may beare the least colour in the world, except you say they hate vs, because wee were the fountaine of all the miseries & calamities that haue fallen vpon France.

Let

The Parle-
ment of Pa-
ris was re-
moued to
Tours in
1589. du-
ring the re-
bellion.

Being detei-
ned for fear
of the Lea-
guers, inso-
much as th
King vvas
faine to ap-
point new
to supplie
their places
at Tours.

Let that be true, yet I say that this allegation of *hatred*, can stand you in no stead. If *Catiline* had been apprehended, should he not haue found any at Rome vpright, and impartiall enough to be his Iudges? without question hee should. And yet I dare say, the whole Senate, and all good Common-welth men besides, counted him the fire-brand of their Countrie. Belike vvee should set vp a new Court of Peeres, to sit in iudgement vpon Traytors, & those that further the practises and attempts of strangers.

Where by the way (my liege) I will giue you this *Item* (which you wil allow mee, I know, to be most true) that if all your subjects had borne good affection to the *Iesuits*, or had they borne the like affection to your Maiestie, as the *Iesuits* did, the *Iesuits* had not at this time presented you with so many goodly *Petitions* as they haue doone, you had neuer come within the Louer. Haue they the face to denie thys? If they haue, yet will not your Maiestie conclude with mee notwithstanding? Their last shift (and that a strange one) is this: that not knowing what to pretend against the iustice of this *Sentence*, they are driuen
to

to say: If Chastell did charge vs with this matter, or if we were guiltie, & culpable therein, why were we not put to death? I aunswer; They measure other mens harts by theyr owne. For hauing themselues sate *Presidents* in that bloodie * *Counsell*, which to make their tyrannie dreadfull, put an infinite nūber of persons to death, they iudge that, measuring it by their owne courses, they were worthy a more seuerer and rigorous punishment. But will you knowe the caule, why they were not put to death? It was, because they had neither Spaniards, nor Iesuits for their Iudges, vvhich at the *Terceras* in one day, and vpon one scaffold, cut off the heads of eight, and twentie Esquires, and two and fiftie Gentlemen, all Frenchmen, & hangd vp 500. gray Friers, or such like *religious* persons, for preaching in the behalfe of the King of Portugall. Wee in Fraunce hate and detest those cruelties, we euer sway and encline to pittie, so it be not cruell pittie. To take the liues of so many persons, had been crueltie, & to harbor those amongst vs, who had caused, and committed so manie barbarous outrages, (beating their braines indeede about nothing els) had beene another extreame crueltie.

Of the Sixteene, whereof a Iesuit was President.

Y. H. b. Cloud

elie. What third course then remained, but to banish them? It is an excellent saying of *Tacitus*. My Lordes, if you consider the monstrous villanies of these men, hanging were too easie a punishment for them: but I can advise you a meanes, how you shall neuer repent you, for having beene either too remisse, or too rigorous: Banish them all.

Nola.

La veri. def.
page 183.

Moreover, the *Iesuits* not having what els to exclaime against this Sentence, so be-hoouefull, and necessarie for the state of *Fraunce*, breake into this speech, (marke I beseech you, how far their rage, & phrenzic doth transport them) * *The Parlement of Paris*, is no longer at *Paris*. V Where is it then? Where is this famous *Parlement* of *Paris*, so much renowned, so much admired thorow all *Fraunce*, thorow all forraine countries? Is it at *Madrill*? Is it thether that you will appeale from the King, and his *Parlement*? Is it there, that you wil triumphantly ouerthrow this notable *Edict*, as once you did the *Decree* of the *Sorbone*, in anno 54?

Marke (my liege) note I beseech you, the peremptorines, the insolencie, the intolerable presumption of these men, to dare to auouch in *Fraunce*, that the *Parle-*

ment

lement of the Peeres of Fraunce, is no more in
 Fraunce, the Parlement of Paris, is no longer
 at Paris. But how can we expect, that these
 men should spare this Court of Soueraigne
 Iustice, since they subordn * villaines with
 two edgd kniues, to worke the destruction
 of their Soueraignes themselves? *D 3.*

*M^ola
 Barriere.*

Vpon these premises I conclude it to be
inst, most *inst*, yea *iustice* it selfe, to enforce
 the execution of the *sentence* of the *Parle-*
ment. You cannot erre in following this
 path, a path beaten by all your predeces-
 sours, who haue been iealous of nothing so
 much, as of the execution of the *Decrees* of
 their *Parlement*. Otherwise, what assurance
 could they build, that their children, which
 they haue left somtimes in the cradle, som-
 times in the wombe, should cōmaund af-
 ter them ouer so many large Prouinces,
 without the power of their *iustice*, which is
 the arme, and stay of their scepter, the sup-
 port of their crowne, and the prop, & pil-
 ler of their succession. Therefore whatso-
 euer he be, that shall aduise, or moue your
 Maiestie to vweaken the *Edicts* of your
 Parlement, vpon an important matter of
 your State, did neuer duly ponder the con-
 sequence, the weight, the sequell, of such a
 deed.

deed. You must neuer looke to haue anie thing firme, or stable in the worlde, after you haue once deiected, disabled, & overthrowne, this the greatest support of your greatnes: your maine & strongest fortresse, both against the rebellions of your subiects, and the attempts of strangers. So much for the *iusice* of this act. let vs now come to the *ceramoditie* and profite thereof.

2. Who is so blind, as not to see, that this Sentence, ought to be reconed as one of the speciall blessings that God euer bestowed vpon you? If their Seminarie or nurserie, were able in nine months to yeelde an instrument, to act their murtherous plots, how many was it like to haue produced in the space of seuen yeeres? There is great ods betweene the going of a hundred paces, and of eight hundred miles. V When a man hath leasure to ruminare, and to aduise vvith his pillowe, hee oftentimes relenteth, and changeth his purpose: one good minute is sufficiēt, & there be (as the prouerbe goes) foure, and twentie houres in the day: But when in the same heate of blood, in the selfe same furie, issuing forth of that hellish *Chamber of Meditations*, hee may in an instant be in your bosome, there
lies

Chastell X
wounded the
King nine
months after
his entry in-
to Paris.

Frō the Le-
suits Col-
ledge to the
Louer.

lies the danger (my liege) this is an apparant, and imminent perrill. He needs not lodge at any Inne by the way, there can no aduertisement be sent frō Lions (your Maieſtie knowes what I meane) he cannot be deſcried by his tongue, nor deſcribed by his apparrell: there wil no intelligence come, no pictures wil be ſent you from any place abroad: the reſolution is no ſooner taken, but performed in an inſtant: And vwho doubts but ſuch a miſchiefe, the neerer it is, the more it is to be feared? To go one ſtep further, let vs coniecture by theyr former cariage, what fruite wee may expect from them in times to come.

All this hath relation to Barriere: vide leſ. Cate. lib. 3. cap. 6.

In the firſt place (my liege) it ſeemes moſt reaſonable, that your Maieſtie aſſent to that branch of their *Petition*: viz: *That the * King of Fraunce, reuenge not the quarrels of the Duke of Orleans: that is, of the King of Nauare.* This demaunde is full of equity: for whatſoeuer they haue wrought againſt your Maieſtie, by the commaundemēt of the late king, ought not to be cōſtrued to their hurt: nay I will go further, it ought to make for their good: they did it in regard of the ſeruice of their king, you were not their King at that time. Neither

The ſaying of Lewes the 12. firſt duke of Orleans, & after King of Fraunce.

to say truth, was this matter euer mentioned in their accusations. But this is an ordinarie trick with them, to feigne monsters to themselves, & subdue them when they haue doone. It was neuer layde to their charge, and had it beene, yet would it haue had no hearing in your Parlement. No, they tooke a cleane contrarie course: for amongst a multitude of other matters, they entred into particuler examination, how the *Iesuits* had behaued themselves towards the late King: concluding, that if they had well, and faithfully serued him in his extremitie, and distresses, albeit it had beene against his owne son (if hee had had a son) they deserued praise & commendation for their labour. The late King, was no king of *Nauarre*, hee was no *Duke of Orleans*, hee was king of Fraunce: I will not adde that he was besides their kind benefactor, and their speciall fauourer in all their causes, (litle suspecting, God wot, what horrible mischiefes, they in the mean time plotted against him) for in saying hee was King of Fraunce, I conclude all: Hee was their Soueraigne, they were his naturall subiects, & tied in allegiance to him, what soeuer hee had beene, (and yet liued there
euer

Nota X

ener a more gracious Prince?) but let vs
 see, haue they acquitted themselves of thys
 allegiance? haue they serued him loyallie,
 or haue they not lewdly betraied him? this
 is the pith of the controuerfie: heere you
 must close, and not trauerse aloofe off, see-
 king out large fields of plausible common
 places, therein to display the colours of
 your Rhetoricke: you must come to the
 poynt of this *Obiection*. Listen well what I
 say, my maisters; it is not a *Duke of Orleans*,
 or a King of Nauarre, that I speake of, I
 speake of your owne King: Let vs heare,
 haue ye acquitted your selues of your dutie,
 to this your soueraigne Prince, your kinde
 Soueraigne, your gracious King, who held
 you in such high estimation, who euer v-
 sed you with such exceeding courtesie, &
 kindnes, both in word, and action? I am
 wisely occupied, to aske them this questi-
 on; they will aunswere me at leasure: and
 to say truth, what can they aunswere, which
 your Maiestie shall not be able of your
 own knowledge to controll, & conuince?
 I appeale no further for witnesse, then to
 your highnesse, what words the late King
 vttered of them. I dare say it, there was ne-
 uer Prince complained more, nor more
 cause

In anno
1589, but
they after-
wards repli-
ed them-
selues.

cause had to complaine of the treasons of
his subiects, then this good King. And did
he not, howsoever of a milde, gracious, &
too too gentle disposition, did hee not (I
say) cause them to be expelled his cittie of
★ *Bourdeaux* : the onely men amongst all
his subiects, whom hee ever proceeded so
seuerely against. An infallible signe, that
they had beyond all meane, and measure
prouokt, and incensd him. But how can a-
ny man make question hereof? Haue we
alreadie forgotten, that it was iustified vn-
to him by good euidence in writing, that
the *Iesuits* were the originall founders of
the *League*. They were the men, who by
their *Syrens* songs, had hereunto bewitched
men of all conditions, from the highest to
the lowest, who knit, & contriued this cō-
federacie against the State; and at Rome
laboured the *Excommunication* tooth, and
naile against your Maiestie, & afterwards
made the bruite of that thunderbolt to be
heard in Fraunce, hauing thereunto pre-
pared the minds of your subiects with this
accursed perswasion, that the King was lia-
ble to the sentence of *Excommunication*, and
that being excommunicate, hee was no longer
King, but a Tyrant, and Vsurper, and they
dischar-

the Iesuits
were so

discharged of their oath of allegiance? And who is so blinded with prejudice, but that he plainly seeth, that if *James Clement* had not tasted of this poysonous doctrine, hee would neuer haue giuen way to such a thought, as to vndertake the murder of his Soueraigne, of his liege Lorde, of his naturall Prince? Was it not this damnable opinion, settled, and engrafted in his hart, which encouraged him to sheath his knife in the belly of the Lords annointed, which gaue strength to his arme, to redouble the blow, hee being certainly perswaded, that this Heroicall act, (as *Guignard* termes it) would beare him directly into Paradise? Is it the stone, or shaft, that comits the murder, or is it he, that sends it? Who is (I say) so wilfully, or ignorantly blinded, but hee knoweth & must confesse, that when the *Iesuits* first set footing in this Realme, the harts of all our Countrimen were so far estranged from these heresies, (for I can call them no better; and to speake truly, what heresies can there be more dangerous, then these?) as that it was hard amongst a million of men, to find one, who would euer haue entertained so much as a thought that way? Contrariwise, our Auncessors mar-

vicate, and his subjects freed from their oath of
allegiance? And what else doe the *Iesuits* *Nola*
preach, what other string doe they harpe
vpon through all theyr bookes, before al-
ledged? Furdermore, what is the last close
of this booke, but that wee labour to finde
out an *Ebrud*? and vvho taught him that
lesson, but * *Commolet* and *Guignard*: who
writeth thus, *If without force hee cannot be* Before page
deposed, let men take armes against him, if by 38.
war it cannot be accomplisht, let him be slaine. *Nola*

And a little before, this hercicall act perfor-
med by *James Clement*, as a gift of the holie
Ghost, (so termed by our *Diuines*) hath been
worthilie commended. &c. Let vs take a bet-
ter surueigh of these wordes our *Diuines*:
who may these *Diuines* be? Is it *S. Augu-*
stine, or *S. Bernard*, or those other fathers,
men spotlesse in life, & matchlesse in lear-
ning? No such matter: I haue shewed you
the contrarie. Who are they then? They
are forsooth, the reuerend Fathers the *Ie-*
suits: men of a higher ranke (I wisse) then
they. These are * *Apostles*, they are recei-
ued into the society and company of *Iesus*:
alas the other, which I named ere-while,
are but his poore, & humble seruants, not
worthy to vnloose the latchet of his shooe:

Before, page
45. & let.
Catechi. lib.
1. cap. 9.

Page 266.
of the Apol.
of Iac. Cle-
ment.

And for an vpsshot, this Father *Gaignard*, who wrote these *Positions*, with a penne of Steele dipt in the blood of our Kings, is by them * lamented, as a great losse: and what doth this *Defence* of murtherers containe in it, more fauouring of madnesse, & lunacie, then these points I haue named? But let the *Iesuits* aunswere mee to this: if they did not giue allowance to that *Apologie*, would they suffer it to be solde publicly in *Donay*? would they allow it currant passage in that place? For my part, I would not giue counsell to touch the life of the King of Spaine, sooner would I lose mine owne: no I am so farre from it, as I maintaine, that whosoever shall attempt against the life of a King, shall vndoubtedlie receaue damnation for his hire. It is an attempt against the maiestie of God, who hath establisht him as his Vicegerent.

Indeede wee must confesse, the *Iesuits* cannot bar this *Apologie* from being openlie sould in *Donay*, and caried about from Inne to Inne, to be put away to Frenchmen which trauaile that way. Alas, these poore religious persons can bear no stroke in such townes, as are subiect to the house of *Austria*: they are not reconed of in those places

Nota.

places (God wot.) I will tell you a strange thing, and it is true. There is no man but knowes, how hard it is for a *Frenchman* to get entrance into the Castle of *Milan*: and when all is done, hee must passe vnder the name of a *Spaniard*, and at his perill, if he chaunce to be discouered. Yet this I will say, that let all the *French Iesuits*, that remaine at this day in *Guienne*, & *Languedoc*, present themselves before the gates, & let but one *Iesuit* of *Milan* auouch them of his knowledge, to be *Iesuits*, they shal presently haue the bridge let downe, and the great gates set wide open to receiue them. Such a singuler vertue hath the die and tincture of *Iesuitisme*, as that it drownes all naturall colours whatsoeuer. And in truth, to what persons liuing are the *Spaniards* more indebted, then to this Societie? who haue vndertaken such toyles, and trauailes for the aduancement, & encrease of their Empire, as they, whom onely they haue to thanke for the kingdome of *Portugall*, as their owne historie doth acknowledge?

But from whence proceedes this vvonderful affection of the *Iesuits* vnto *Spaine*? The cause is two-fold. The first taken from their originall, which was *Spanish*, & that

was it, that first ingrafted in them this ardent affection, wherein they haue been by tradition frō hand to hand, nourisht, bred, and traind vp. Secondly, they set it downe for a principle, that the Turkish Empire, can neuer be brought to finall ouerthrow, but by some Monarche of Christendome, and casting their eyes round about, they see none in their opinion comparable, for wealth, puissance, and possessions, vnto the house of *Austria*, in whose handes is the whole Empire, part of *Germanie*, and the *Low Countries*, the better halfe of *Italie*, all *Spaine*, and the *East* and *West Indies*: besides that they esteem the king of Spain the onely man, able to reduce all Christendome to the Catholicke religion.

No man knowes better, then your Maiestie, how far the designs of the house of *Austria* tend and aspire, who promise to themselues no lesse, then the *Iesuits* wish them. Three * Brothers by alliance, doe inclose & compasse you on all sides, from *Bayonne* to *Calice*, they represent a * *Germany*: but so long as theyr close cōfederats, who win them into the good opinion of your subiects, so long I say, as these be sent packing out of your realme, you shal haue

The King of
Spaine, the
Duke of Sa-
uoy, & the
Archduke.

* A King of
Spaine fain-
ned to haue
three bodies,
kild by Her-
cules.

no cause to stande in feare of the former.

Geryon was King of Spaine, but hee met *Hercules* of *Gaulle*. Your Maiestie *Hercules Gallicus, or*
knowes, that the fable of the *Toiane* horse, *Ogmilus:*
was inuented to no other end, but to teach *Lucian in*
vs first, that fiftie close enemies in a State, *Herc.*
shall be able to effect that in one night,
which fiftie thousand open enemies cannot
atchieue in ten yeeres. And secondlie, *Lactoon, &*
that there are euermore some, that perceiue *Callandra in*
these close enemies, but their admonitions *Troy.*
are neuer regarded.

This hath beene hetherto truly verified
in our state: for there was neuer any thing
fore-told, touching the *Iesuits*, and their
designements, but hath iustly fallen out:
yet was there neuer any of those predictions
belieued, vntill the blow was felt.

But to winne new credite to their cause,
they alledge two things: 1. that they are a
great number: 2. that they haue doone
great seruice to certaine Princes. For the
first, I vnderstand not to what purpose
this muster of their *numbers* may serue, vn-
lesse it be to scare, and affright vs. And I
protest, I am afraide of them vvithin the
Realme: but out of the Realme, I doe not
feare, that theyr *great numbers*, will euer
come

come to besiege *Bayonne*: provided there be none of them left at *Bordeaux*, to deprive vs of our sense, and of the vse of our hands.

Perhaps they wil pretend, that this fruitfull encrease of their *nūber*, is an argument of Gods blessing vpon their Societie: but this were both a dangerous, and an absurd consequence. For it wil be a long time, ere they come to equall the *nūber* of the * *Assacides*, or *Assasins*, men of their owne *flampe*: to omit the *Arians*, the *Albigenses*, the *Iewes*, and *Mahumetans*. This is the common argument of the *Lutherans*, which the *Iesuits* haue refelled, and will they now drawe it in, to serue theyr ovne turne? This were an incongruitie.

As for their *services* performed to certaine Princes; there was neuer question made of their wit and abilitie: but what is there more dangerous in the world, then an extraordinary wit bent vpon mischiefe? Then whereto serues so many great words of their sufficiencie, did euer any man say, they were fooles? They are able to doe good *service*, vvho doubts it? but it must be to those, who shall haue the good hap to continue alwaies in grace & fauour with
the

b murderers.
* Sent into
Fraunce by
their king a
Pagan, to
murder S.
Lewes:
whence all
murderers
haue beene
since called
Assasins.
1st Catech.
3. lib. Annal
de Fran. fol.
1236. b.

the Pope: and to haue no difference with
the house of *Austria*: for in this case, who-
soeuer put his trust in the *Iesuits*, let him be
sure at first, or last, they will shewe him a
iugling trick. X

If your Maiestie please to reade but the
Orations of the *Polonian* Gentleman made
in their Senate, you shal there see an *Iliade*
of tumults, and ciuile warrs, amongst the
Christians, which inhabite those large and
vast * Countries (extending frō the North
to the East) stirred and excited by the one-
ly meanes of the *Iesuits*, who haue there
caused of late more battels to be fought,
then had been in fīue hundred yeeres be-
fore. Your Maiestie hath some experience
of their dooings in this poynt, if you please
to call them to minde: once certaine I am,
we neede not goe from home to seeke ex-
amples, vve our selues may serue but too
well for example to other nations. I would
to God we had not such iust cause to com-
plaine, and feare, as wee haue: which yet
we cannot but double, when wee consider
the Constitutions of their Order, and the
tenor of their *Bulls*, by vertue whereof they
are sworne to obey they *Generall*, * per om-
nia et in omnibus, as to Christ, himselfe, if he

See Ies. Cat
lib. 3. ca. 16

Summa cō
stit. pa. 307

The King of Spain is of the same
B. Austria. June 16. 1609. were
all the same

were here in person. Aunswere mee then, if God himselfe should commaund vs any thing, ought wee not to doe it, though it were for *Abraham* to kill his owne sonne *Isaac*? Who seeth not, that when a poore felie wretch, that hath beene bred vp in these *Positions* of the *excommunication* of kings, shall be shut vp into this *chāber* of *Meditations*, and a second *Varades* bring him a cōmaundement from his *Generall*, to murder his *Soueraigne*, being neere at hand: who seeth not I say, but hee will vndertake it, stedfastly belieuing, that otherwise hee should be damned, and his soule be cast into vtter perdition, for disobedience to his *Generall*? But admit, that ten, twentie, or thirtie refuse it, there needes but one to accomplish this wofull and lamentable act. Assuredly (my liege) it seemes very strange to mee, that these men, who are so earnest with your Maieslie in their behalfe, should not set before their eyes, what themselues haue scene, & tasted heeretofore: or weigh with themselues, that if a second misfortune should happen, both they, and their whole race, should for euer be infamous throughout *Fraunce*. I would wish them to thinke vppon it, and to remember, that

nothing is so easilie hid frō sight, as a lewd purpose, and that it is not in the power of man, to sound the hart, & inward thought, God hauing reserued that secret to himselfe; and why will they then put it vppon so desperate a plunge?

If notwithstanding all this, any of them shall obstinately continue their importunitie, (as my trust is they will not) yet consider I beseech you, that their faces neuer felt the *Iesuits* kniues, that they were not the marke *Barriere* shot at: vveigh vvith your selfe, that some of their solliciters may be engaged in the cause, hauing manie waies to employ the *Iesuits* in those places where they liue: some also there may be that thinke Fraunce would continue too long without ciuile warrs, if these trumpets, and firebrands of sedition were not called home againe. All of them haue an eye to their particuler ends: euery man respects his priuate good. It stands your maiestie in hand to assure your estate to your selfe, and your posteritie, against all maner of stormes, tempests, and thunderclaps whatsoeuer.

Yea but (say they) the Pope is become a mediator in this behalfe, he desires it, *hee would*

would haue it so, and wil you denie him that request, being so many waies beholding to his Holines? I aunswere diuersly heereunto. 1. First of all, that his Holinesse vwill not subscribe to their doings, that shal endeavour to perswade your Maiestie, to a matter so hurtful to your state, pretending for their reason, his request, at whose hands you haue receiued so many extraordinarie fauours. For *what greater burden, then a benefite, (saith an ancient Writer) if it binde me to do that, which may har me my estate?* And another more elegantly: *If a man in respect of his former benefits, haue required me to do any thing, that hath turnd to my hurt, he hath not onely forfeited his due thanks, but moreouer, hath giuen me iust cause of complaint.* A King of Fraunce were reduced to a miserable condition, if he had no meanes to acknowledge a pleasure, but by setting his state and Country on fire. 2. Secondlie, I precisely denie, that his Holines, would haue it so. He wishes Fraunce too well, he knows that himselfe must depart the world: but this Societie, shall by succession be continued to all perpetuities, so that when they shall breake forth vpon vs, hee shall not be here to rescue and relieue vs.

The

The Philosopher saith that to know whether a man will a thing, or no, it must be in his power not to will it. And who seeth not, that the Pope hath not power, to denie the *Iesuits*, whatsoeuer letters they shall sue for at his hands? Else what would my L. the Cardinals say, who fauour the proceedings of the Spanish king, from whom some of them receaue yeerely pensions? V Would they not in bitter manner complaine, that such men (forsooth) were forsaken in their neede, vwho vndertake so wearisome tra-uailes for the aduauncement of the Holie sea? I conclude then that his Holines is constrained to signe all their demaunds, & will forced, is no will. 3. I will go one step further, admit the Pope would haue ** Valentia* ioyned to the Countie of *c Auignon*, I demaund, whether it would be graunted, or no? Assuredly it would not. And doth not that, which toucheth your generall State, import more, then tenne *Valentias*? 4. Fourthly, I haue beene taught, that the *Decrees* of our *Parlement* frustrate all such *Bulls*, as may preiudice the liberties, and *Canons* of the Church of Fraunce, or the *Edicts* and *Ordinaunces* of our King, or the *Decrees* of our said *Parlement*, but I neuer yet

A towne of the French Kinges, in Daulphiné. neege to Auignon.

Which belongeth to the Pope, sometimes the sea of the Papacie

yet learnt, that the Popes *will* might reuerſe the *Decrees* of our *Parlement*.

What courſe is then to be taken in this matter? The courſe is plaine & eaſie: that his Holineſſe be fullie informed of thoſe weightie reaſons, which inforce an abſolute neceſſitie of putting the aforeſaid *Sentence* of the *Parlement* in execution. Amongſt which there is one very memorable, not heere tofore remembred: that indeede other companies, and ſocieties, did in thoſe times, affoord heere and there a man, who behaued themſelues in vile, and outragious manner againſt their Soueraigne, and therein matched the *Ieſuits* to the full. They marched (I ſay) hand in hand with the formoſt of them: if the one ſtrained his throat with thundring againſt the King, the other ſpared not his: whereof now the *Ieſuits* can well remember vs, they play the Orators therein, they retch that ſtring to the higheſt noat; their books and *Petitions*, containe wholie diſcourſes of that ſubiect; the ſumme vwhereof is, *if we had a deepe hand in thoſe vndutifull actions, be you ſure there were of other Orders, who cam not far behind vs.* But yet in all this they come not to the point: *no*, they will
none

none of that, that is slipt ouer in silence:
 that in all other *Orders*, though some there
 were, who bare a vehement affection to
 Spaine, yet there were others, which did
 worthy seruice at *Tours, Caen, Renes, An-*
giers, Chalon, and those other few Townes
 of note, which remained vnder the obedi-
 ence of our late King. These good men,
 woorthily deserving the name of Christi-
 ans, of Catholicks, of *Religious* persons,
 ceased not in their pulpits, (the seats of
 truth, & not of leasing, of comfortable in-
 structions, and not of contumelious inuec-
 tiues) to confute, and ouerthrow, that mis-
 chieuous doctrine of rebellion, which the
Iesuits, built and set vp in their daily Ser-
 mons within the reuolted Citties. But this
 is wonderful, this is that memorable point,
 that in the vvhole troope of the *Iesuits*,
 there was not one founde, (one is a small
 number) & yet I say againe there was not * *Whē the*
 one, that from * 89 to * 94, was heard *rebelliō be-*
 to let fall one word, that might be strained *gan against*
 to the good of his Prince, or countrie: but *the last king,*
 euermore vehement in behalfe of the Spa- ** vvhāt time*
 niard, and to qualifie the hard conceit of *the king that*
 his gouernment. What can any man re- *nowe is, en-*
 plic hereunto? Who can denie this to haue *tered Paris,*
 beene

beene a generall, a terrible, a monstrous, a
hellish conspiracie? and now hauing mist
their marke, they take vs belike for merui-
lous sely fots, if they hope, wee will keepe
them still in store, that at the next oppor-
tunitie, hauing taken better ayme, they
may destroy both vs and our State toge-
ther.

True it is (my liege) that to rid you of all
feare, and feeling, they frame two allegati-
ons: One is, that they are mightily refor-
med, they are not the men, they were, whē
your Maiestie saw them, they are none of
those, that wrought you so many displea-
sures. Secondly, it is alledged, that if they
were willing to harme your Maiestie, yet
they want force to effect it.

1. — For prooffe of the first, they make offen-
Ief. Catech. tation of a solemne * *Decree* concluded a-
lib. 3. ca. 13. mongst them, that they *shall no more inter-
meddle in matters of State*. But let vs see,
what date this *Decree* beares; they say of
anno 93. Hath your Maiestie then alreadie
forgotten, that since that time, they haue
practised twise against your life? Behold
the performance of this glorious *Decree*.
Doe not we know the generall exception
of all their Statuts: *Vntlesse it be for the good*
of

Nota.

of the Church, an exception, that extends as farre, as they list to straine it? But will you vnderstand, how they are resolved, not to intermedle any more with the State, & the good respect thy carie towards it? Doe but peruse their aforesaid *Apologic*, giuen out vnder the title of *The defence of the* La veri. def. truth, and in the 229 page you shall meete with these words. *But what kind of creature is this same State? Let vs behold her face, that the Iesuits may no more intermedle in her affaires, and thereby incurre the heauie displeasure of her iealous friends, and fauourites.* And in the 231. page, *Let these good Catholicks be aduised, what they say, accusing the Iesuits for intermedling in too many matters, & let them take heede, that they themselves overthrow not the state, by making so light account of their religion, and that in seeking the quiet, & peace of the earth, they both misse of it, & do not lose besides the peace of heauen.*

Is it possible, in a more insolent, and presumptuous manner, to professe, that they will continue more then euer heeretofore, to worke the ruine and overthrow of the State, whose face they say they know not? And they haue reason, for they neuer harboured in their harts any other project, but

the subuersion of States, disauthorizing of Magistrates, and seducing of subiects from their allegiance. Moreouer, you heare how they proclaime theſelues ſworne enemies to all that are friends to *peace*. Neither muſt it be forgotten, that in the very ſame page 229. to make odious to the people, all ſuch as wiſh the ſafety of your ſtate, your crown, & Scepter, they haue framed a new terme, calling them * *Statemongers*. During their tempeſtuſous raigne, they termed vs *Politicians*, they dare no longer meddle vvith that word, it hath beene too often * called in : they coyne a newve of the ſame ſtamp. An ordinarie tricke with their *Fatherhoods*.

Estations.

By the Ediſt
of Pacifica-
tion.

Your Maieſtic ſeeth then, in what ſort the *Ieſuits* accompliſh this painted *Decree*, which notwithstanding they oppoſe as a ſhield againſt all Obiections what ſoeuer. But who euer heard, that any man was ſo ſimple, to build vpon ſuch promiſes, or to ground aſſurance vpon the like *Decrees*, or reſolutions? It would bear as likely a ſhew, if the *Pirats* ſhould ſend word to the Merchants, that they haue in a *generall Synode*, concluded to roue or rob no more, & that they may now ſafely giue the leaue to ſaile
in

in consort with them. A pretie tale to tell a child. And who is so ignorant in the course of matters abroad, as that hee knowes not, how the *Iesuits* are as great, if not greater *entermedlers*, then euer they were? VVee need not goe far for instance: * our verie next neighbours grone vnder their tyrannie, and studie for nothing els, but how to be deliuered of them.

In some townes in the Lowe countries, as Douay, Valencienne, Turayne.

But to digresse no farther from our purpose, I would faine knowe, if the *Iesuits* were admitted into these quarters againe, vvho should be their controller, or overseer? who could haue intelligence vvhat messengers went to and fro to their Colledges, what secret assemblies vvhere there holden, what counsels were there giuen: who seeth not, that they must soorthwith haue the raines as loose, as in the yeere 88? I will yet say more, albeit men should discover their close packing against the State, yet vvho, thinke you, would be forward to detect the to the Magistrate? vvho would not rather feare to see the yeere 89 returne againe, and himselfe once more subiect to their importable yoake, especially seeing them restored after their banishment?

But when they find it so difficult a mat-

ter to perswade your Maiestie, that there can be any want of *it will* in a *Iesuit*, they flie to the second point, that theyr *power* will not serue, to harme a Prince of your puissance. And the better to dispose your Highnes to the beliefe of this Article, they are not forgetfull throughout all their *Petitions*, to extoll and sound out your victories, and to that effect they translate into French, all the auncient *Panegyrics*, that be. *Men* are naturally delighted to heare their happinesse, their puissance, the assurance of their State, and their childrens, and in a word, to heare their whole praises spoken. And in truth, when I heare such, as holde you as deer as their owne liues, such as loue you, with an vnfaigned zeale, and affection: it reioyceth mee, I say, when I heare such men aduance your Martial atchieuements, and your victories aboue the cloudes. It is the due of vertue, it is her food & nourishment, it is her first foundation, it is her fairest recompence. But let vs be warie (my liege) let vs be iealous, howe wee lend our eares to the enchaunting praises of our enemies.

Auncient Writers haue recorded, that the most subtile kinde of Sorcerers, bewitched

ched by praying. Let vs take heed of these *Syrens*, that tickle the eares with their sweet harmonie, thereby to bring the saylers asleep, while theyr Bark splits vpon a rock. Doe you not (my liege) when you heare such sugred words flow frō their mouthes, do you not (I say) call to your remēbrance the wounde which you receaued in your owne mouth by a graft of their *Seminarie*? When you see these flowers of eloquence proceede from their pennes, are you not thereby put in minde, that by force thereof, their *Reclor* confirmed, & encouraged *Barriere*. Oh my liege, they can wel set out in their *Petition*, how the famous *Orator* of *Rome*, extolled (the *clemencie*, I wil not call it, which is so long commendable, as it is ioyned with discretion, otherwise it is no vertue,) but the foolish lenitie of *Iulius Caesar*, howe (I say) hee extolled it aboue his two, and fiftie victories; but they leaue out the conclusion of the storie, they tell you not how *Tully* with his pleasant language, rockt *Cesar* so fast a sleepe, as that in the meane while, hee called about him from exile, all the deadliest enemies he had, who soone after slewe him with their poiniards, whom neither *Mars*, nor *Bellona*, nor mil-

Mola.

lions of armed souldiours, were able to annoy. Suffer your selfe to be trained in like manner, and they will spare you no more, then the other did *Caesar*. And then vwill they be as forward to sounde the triumph, as the same *Orator* was, who afterwards exclaimed: *A fewe haue strooken Caesar with theyr weapons, but all haue slaine him with theyr wishes.*

Re. Your Maiestie (I know) will reply, that this great *Emperour* was an *Vsurper*: I answer againe, that one skin of *Romish* parchment (according to the *Iesuits* doctrine) is able to make you a *Tyrant*: a doctrine which they professe, & glory in at this day, neither will they denie it heereafter, vnlesse their *Generall*, (a Spaniard borne, as his predecessors haue beene) allow them a dispensation *ad cautelam*, to couer their doctrine, thereby to worke their returne into *Fraunce*. But very hardly will they bee brought, so much to bite in their tongues, as to say, the Pope hath not power to excommunicate, and censure Kings, and to discharge their *Subiects* of their oath of allegiance. For howe shall they then reconcile their writings? These contradictions would sup-
 plic matter of fresh accusation, and new e-
 uidence

vidence against them.

But to returne to our purpose . It is al-
 ledged (my gracious Soueraigne) that you
 are so surely seated in your state, so feared,
 and redoubted, as all things tremble vnder
 your might, and alas what hurt can you
 take from this poore Societie? This beares
 a faire shew, and so much the fairer, being
 as it is for the most part true, to our excee-
 ding ioy, and contentment, and to their
 greefe and deadly discomfort. But first of
 all (my liege) weigh this, that these men,
 who so highly set forth your power, haue
 maintained, and kept their footing in two
 Prouinces of your Realme, in despight of
 your power. of your *Edict*, of the *Decrees*
 of your *Parlement*. I knowe, of late they
 haue had a kinde of discharge, but it vvas
 long ere they had it. Furdermore, it may
 please your Maiestie to remember, that in
 May 84, the late King was firmly seated in
 the inheritance of his Brother, his Father,
 and his Graundfather, hee was supported
 and strengthened by a Brother, that had
 store of men at commaund; and yet with-
 in foure yeeres after, the *Iesuits* draue him
 out of the *Lowver*: I say the *Iesuits*, the rest
 were but the armes, & the legs; they were
 the

Moh.

the head; they guided the Barke; vvho knowes it better then your Maiestie?

And yet (my liege) freely to viter what I thinke; though I would be loth to adde to your iust feares, as neither would I diminish them at all (howbeit of the two, the latter is the more dangerous: for distrust is a wholsome drugge in matter of a State, you haue often tried it, and it hath proued well with you) therefore (I say) free lie to acquaint your highnes with my thoughts, I doe not belieue, that in your dayes, (the number whereof God encrease, to equall those you haue already past) the *Iesuits* shall haue free scope, to play theyr parts on open stage: and yet I thinke, (and I make no doubt, but your Maiestie will ioyne in opinion with mee) that it lies not in your power, nor the power of all your *Parlements* to hinder them, but that in all places, where they come, they wil with a light, and charie hand (as if they toucht it not) sheade into the harts of your subiects their poysonous opinions, concerning *the point, and power of excommunication*. This then is one *Hurt*, which you may take from them, and that no light, nor meane one, but of great, nay greatest import: for what greater

ter can there be , then that which in lesse perhaps then foure yeeres , may lose your Highnes a million of subiects? O what a dangerous infection is this? This I say is a mischiefe, which will happen in your own dayes, during your owne raigne, how vigilant, or circūspect an eye soeuer you beare vpon their actions, you shall not be able to preuent it, thinke vpon it I beseech you.

Theyr Agents propounde certaine cautions, and I wot not what restraints, or limitations: their Agents abuse you. Let vs see what these cautions be, shew vs the, lay them downe vpon the Carpet. What? shall not the *Iesuits* be allowed conference with any? Shall they be recluded from the sight and companie of men? To what vse shal they then serue? Shall they not *instruct our youth*? And yet this is the onely colour which their chiefe spokesmen are wont to pretend: albeit in verie truth, they haue halfe eclipsed the beams of learning, which great king *Frances*, the patrone of all good literature, restored in Fraunce, (and there is no remedie for this euill, but by taking a-vvay the cause thereof throughout the Realme.) They shall haue our youth then vnder their tutoring: If this be admitted,
how,

how can we thinke to hinder them, from seasoning their scholers with all those pestilent documents, whereof wee haue spoken?

But admit, they be not restored to the libertie of a *Colledge*, yet can you not abridge their ancient consorts (the dregs & sinke of cities) frō comming at them. And God knowes, what strange effects nouelties breede in Fraunce. God knowes what trumpets, what fore-runners are alreadie com, God knowes how they would sound victorie, and aduance their ensignes again. Shut vp their gates you will not, to barre men from all recourse vnto them: the pretext of pietie wil neuer be to seeke: moreouer, with what importunity is your highnesse like to be daily assaulted, as well from within, as from without your Realme, for the calling in of these Orders, & restraints, which are nowe proposed onely for a colour, to make way for theyr entrance. They that nowe so busily offer these conditions, wilbe the first that shal opē their mouthes, for the reuoking of them, and for the entire restoring of the *Iesuits*. This is it, they whisper into the *Iesuits* cares, accept of this onward, get but your selues in againe, let vs
once

once make a breach in the *Edict*, and take you no thought for the rest. How manie solicitors will they finde in their presence, who haue such a number to sue for them in their absence? And then shal your Maiestie want the maine shield of that *Decree* of Parlement, which would be kept inuio- late: for what fairer excuse can you haue, to aunswer all importunity withall? & this shield beeing once broken, what shall you haue then to alledge, why they should not be restored to as ample libertie, as they enioyed in 88? vnlesse peraduenture you say, *they be dangerous people*. Oh my liege, why doe you not nowe say it? Haue you not in fresh memorie, examples enowe of their dooings? If you haue not, doe but looke out at your window, you can hardly be in any part of your realme, whence you may not behold infinite ruines of houses, which they haue brought to ashes, innumerable Orphans, which ^{they} haue reduced to beggerie. Doth not this moue your hart? I know it doth: your hart is too tender, not to feele the touch heereof. But their Agents holde you fast by the throat: haue you no armes to free your selfe? Oh my liege, this is but a hundreth part of the mischiese, they are like

like to proue, even in your dayes. If your Maieslie lose this lease of paper in some corner of your Closet, and fortune hereafter to finde it againe, you shall then witness whether I haue spoken truth, or no.

But grant, they wil not dare to mutter, so long as they shall behold your face, ought the wisdom and foresight of a Prince, to extend no further, then his owne time, especially hauing issue, to succcede him? Men in time of health (my liege) feele not many blinde infirmities, which in sickness grieue and paine them. So fares it vvith great States, & policies: for when by such accidents, as pleaseth GOD to send, they come to be distempred, a number of sicke, and crazed humours, then breake forth, which during the health, and flourishing estate thereof, were neuer perceiued. These are the times, these are the opportunities, which the *Iesuits* slyly await, and attend: and neuer faile to lay hold on them, when they fall. If they be not able at the first assault to force the place, they double theyr strength at the second, & againe redouble it at the third. Perseuerance caries it in all things. The defendants haue not alwayes the same spirit, and courage to resist.

What

What more dangerous disease, then a relapse, which yet is the more inexcusable, being occasioned by our owne default, but most of all, when wee knewe before hand, by what meanes this mischiefe was like to grow, and had no care to prevent it. God grant I may proue a false prophet, but my hart presageth, that the *Iesuits* will in the end, reduce this vvhole Countrey into ashes: wee haue once alreadie seene it on a light fire, they kindled it, they brought it to so terrible a blaze, as that it was seene from *Asia*. We had then as it fortun'd, a Prince of rare perfection, exceeding courageous, an expert souldiour, wonderfull vigilant, all yron to endure labour, all Steele in warlike encounters, who for that time, smotherd those flames: but GOD giueth not at all times such worthy Princes, especially, in the vigor of their yeres. And who seeth not that at the first sunne-set of this raigne, that fire ill put out, will break forth anew into greater flames, then euer before, and vtterly destroy, and consume our children. Ah my poore infants, it is your case that I lament, as for my selfe, my declining age doth exempt me from this feare.

Mee thinks (my liege) I heare one whisper

I per in your care to this effect: *It is true,*
these allegations are anounced to your Ma-
iestie under writing, and carie no small proba-
bilitie with them, yet can I not conceave, howe
the Iesuits could make so large offers of ser-
uice to your Maiestie, if their doctrine were
such indeede, as wee heare is said to be. And
 it may be, hee that speakes this, speakes it
 from the truth of his hart, & out of an ho-
 nest meaning, as, I am perswaded, the most
 part of those, that appeare in their cause,
 know not the truth of these matters, which
 I haue recited; for if they did, they would
 bee as earnest suiters to your Highnesse,
 to comaund the absolute execution of the
Edict, as now they are importunate sollici-
 ters to haue it infringed. Behold then the
 cleere manifestation of the simple truth.

When the *Iesuits*, presented to your ma-
 iestie those *Petitions*, so gloriously set forth,
 so full of smooth insinuation, so fraught
 with alluring perswasion, so flowing vvith
 sweet and elegant phrase, you stooode at
 that time, in good cōdition with the Pope.
 VVhat reason might then dissuade them
 from offering you their seruice? What had
 they else to say? was it their course, still to
 proclaime themselves your vowed & ca-
 pitall

pitall enemies? Was that the way to *Paris*? But doe you not obserue this (my liege) that in the whole volumes of their *Petitions*, (though otherwise vnreasonable long) they haue not launced, no not so much as toucht this point of the question, this knot of the controuersie, this doctrine so pernicious, to wit, whether they do not belecue, and accordingly teach, that *the Pope hath power to excommunicate kings, and to intermeddle with their crownes*, vvhich is the ground, & foundation of all the murthers that haue beene either acted, or attempted in Europe, and the spring, and fountaine, of all the calamities, which we haue endured, since this damnable doctrine began to be so currantly disperfed amongst vs. This is the point (my Maisters, you that frame those elegant Orations) this is the issue, wherein you are to ioine, and not to tel vs a storie, what obedience subiects owe naturally to their Prince. A strange noueltie forsooth! but haue you not your exception at hand? And what is that? *Mary that [we owe obedience to Kings] so far forth as they be not excommunicate by the Pope, who hath power to vnloose all their subiects from their oath of allegiance.* This is the

*The Jesuit obelisk to King
of the world.* hindege

hinde of the whole cause: aunswere vs heerevnto directly, without *equivocation*: is it true, that you bring this exception, or are you wrongfully charged therewithall? But why doe I loose time, in demanding what they hold in this point? You have their bookes, they are loden with this doctrine, they call, and beate vpon no other point but this. From what fountaine haue issued all the miseries which wee haue endured, if not from this? Are we sencelesse, trow you? Who caused the *Excommunication* against the late King to be receaved in Fraunce in 89, which without the *Iesuits* help, had taken no better effect, then the other of * 91 did in *Tours*, where there were no Iesuitical spirits, no harts ingaged to the Spaniards? Doe wee not see that they are, and euer haue beene so far from denying this doctrine, as that cōtrariewise they haue gloried in it, as hath beene declared in the beginning of this discourse? But doe wee take them to be so voyde of iudgement, as in their *Petitions*, to touch this string? It should then appeare, they had not well learnd their Rhetoricke, which teacheth to ouer-slip in silence those obiections, which wee are not well able to aunswere:

the

Against the King that now is, which was condemned by the Parliament then holden at Tours, to be burnt openly by the executioner.

the reader doth not alwaies giue such heed-
full attention, such a matter is soone for-
gotten: if we aunswere any thing neere it,
it sufficeth. And had euer Orator better
prooffe with a point of art, then the *Iesuits*
with this? Who did euer giue your Maie-
stie notice, that they past ouer the maine
point of the cause? or had you euer this ca-
ueat giuen you, that the *Iesuits* bring their
wordes but halfe way out, that they speake
not plaine French, that they glose vvith
you, now you are in termes of amity with
the Pope; but tell you not, vvhat they
would do, if God should so afflict vs, as to
call the Pope that now is, and to raise vp in
his stead, a * *Boniface* the eight, a * *Bennet*
the 13, or a c *Insius* the second, to send forth
the like *excommunications*, as were by them
thundred out against our Kings, the *most*
Christian, the most Catholicke, and the
most auncient Kings of Christendome?
We haue sufficient knowledge (my liege)
by all their writings, by the whole course of
their actions, and by their open profession
in the pulpet, that at one such clap (if their
wordes might carie credite) they vvould
make you, or any of your successors, a king
without subiects, a Lord without land, a

* Who ex-
cōmunica-
ted Philip de
bel. *Noh*

* Who in-
terdited
Charles the
6. and his
Realme.

* Who ex-
cōmunica-
ted Lewes
the 12.

private person, accurst, and given ouer, a spectacle of miserie, an outcast, & an exile, in a word, such a one, as they were once in good hope to haue made, and indeede had made you, and the late King, if all the Catholicks in Fraunce had been sound *Iesuits*, such as you are now counselled to make them, by recalling these *Apostles*, thorowly to instruct the Fathers, and deeply to imprint into the mindes of their children this article of beliefe, *that you, & your whole posteritie, may with one Bull, be for euer remoued from the throne of* ★ *S. Lewes.*

From whō
this King is
descended.

But what shall I neede to insist vppon reasons, when I can instance by examples, such as may touch your Maiestie to the quick? I know (my liege) you haue learnt and gone thorowe a number of histories, (you haue in my hearing recounted many, which som that went for great Clarks, had neuer heard tell of) but though you had neuer learnt more then this, yet this I am sure you haue learnt, which I will briefelie recite, for it cannot be thought, but that you haue quite forgotten it. In the yeere 1512, *Katherine*, Queene of Nauarre, had nine and twentie yeeres enjoyed her kingdom, descended vnto her by the death of

Frances

Fraunces Phœbus, her brother, and successively from a number of Kings her aunces-
 stors : shee had beene eighteene yeeres
 crowned with *Iohn d' Albret*, the king her
 husband, in * *Pampelune* : God had gi- The chiefe
cittie of Na
uarre.
 uen them issue, one sonne, & three daugh-
 ters : their realme was in so flourishing e-
 state, and of such puissance, as euermore it
 put the *Castilians* and *Arragonians* to the
 worst. At this time they were in firme
 league with them both, and in fast, & aun-
 cient alliance with the crowne of Fraunce,
 exceedingly beloued of *Lewes the twelfth*,
 a mightie King, and a gallant Warriour, to
 be short, all Europe, to any mans iudge-
 ment durst not haue thought of making a-
 ny attempt vpon thē : notwithstanding, in
 that yere of 1512, did the * Pope, in malice Iulius Se-
cundus.
 to the French Nation, shoote forth his bolt
 of *Excommunication*, against these Princes,
*absolued their subiects from their oath of alle-
 geance, and abandoned their realme for a pray
 to him that could first seaze it : as is the ordi-
 narie stile of their Excommunications. By*
 force of the same Bull vvas * *our King* Nolo.
Lewes the
twelfth.
 ioyntly excommunicate, as * *before time*
 he had beene. But what sequel had it? For In anno
1510.
 the French, there was not one man of them

that did so much as stagger in their allegiance; but cleane contrarie (mark I beseech you my liege, the good disposition we had by nature, vntill our teeth were set on edge with the *Iesuits* doctrine: the obseruation heereof, will giue you the better light, to iudge howe great a vvounde they haue made in your Realme) cleane contrarie, I say, all our auncestors then liuing, not one excepted, doubled their resolution, to serue and follow their King, in auger the malice that Pope *Iulius* bare him; and did so enflame their zeale & affection toward their Prince, as they were in a manner fond of his sight, calling him, their *Father*, their *Protector*, their *good King*, to be short, the title of *Pater patrie*, is to this day annexed to his name, & so shall continue for ever.

On the other side what ensued in Nauarre? The King & Queene called a Parlement, at *Tudelle*: there did the subiects firmlie resolue to abide in their allegiance to the death, notwithstanding the Popes thunderbolts. But within a while after, there stept forth a crew of seditious fellowes, discontented persons, men of a shipwrackt & desperate estate, & thirsting after change, who notwithstanding haue euermore at hand

hand the maske and pretext of *religion*, so as, to heare them speake, you would take thē for the onely Catholicks in the world: these fellowes, I say, began to sprinkle amongst the people, the doctrine before mentioned, which since that time we haue scene powred out in Fraunce by the ministration of the *Iesuits*. But what was the issue hereof in Nauarre? This: that this seditious crew, strooke all the residue of the subiects into a dead Palsey, tooke frō them the vse of their armes, and legges, some by force of Religion, some by feare of theyr threats, and menaces: insomuch as these Princes (your Maieslies great grandfather, and grandmother) were * left in the midst of their subiects without subiects, in the midst of their seruants without seruants, in the midst of their armie, without souldiours. To conclude, there was neuer reuolt heard of, neuer treason committed, so foule, so shamefull, so miserable: the poore Princes beeing driuen, with their foure infants, (from one of which your Maiesty is descended) to flie for safegard into France: a skin of parchment hauing effected that in the space of an houre, which all *Arragon & Castile*, were not able to atchiene in

Nota.

When the King of Spaine, came to inuade them, by warrant of the Bull.

Nota. a thousand yeeres. For a Prince to be driuen out of his Realme, hauing beene first broken and discomfited in three, or foure maine battailes, is a case which affoordes varietie of example, and thereby supplies some comfort; but to see himselfe driuen by force out of his kingdom, & not a subject of his, once to draw his sworde in his quarrell, and all vnder the shadow of religion, this exceeds all the sorrowes, all the discomforts, all the miseries, which either the world can exemplifie, or mans wit can imagine.

The yeere following, viz, 1513, our king, touched with a iust compassion to see a King and a Queene, for his sake, cleane thrust out of their kingdome, prepared an armie, which marched ouer the *Pyrenean* mountaines, directly to *Pampelune*, charging the same so close, as that *Lisle*, *Villiers*, and *Cannay*, aduanced their colours vpon the walls, but it was defended vwith such resolution within, as they were forced to retire, without dooing any good. About eight yeeres after, at the instance of the said *Albret* king of *Nauarre*, king *Fraunces* sent a second Armie, which by force possessed *Pampelune*, but it was soone after regained

gained by the Spaniard. In this seruice, *Ignatius Loyola*, one of the Captaines of the Spanish companies, behaued himselfe verie valiantly, albeit his valour * cost him at that time one of his legges, besides that the other was grieuously wounded.

Vita Ignati
in the be-
gioning,

This Captaine is the *Patron* and founder of the *Iesuits*, and marke (I beseech you my liege) whether the disciples haue not at an inch followed their Maisters footsteps: whether they haue not continued their feruent affection towards the kingdome of *Castile*, & their vehement hatred towards the Realme of Fraunce. Their *Patron* was a great meanes to retaine the Nauarrians vnder the Spanish yoake, and his followers haue set the libertie of Fraunce vppon the desperate chaunce of one battaile: I say of one: for wee could not haue lost one battaile, without loosing your highnesse, inasmuch as you would neuer flie to any other retreat, but to the standard of the *Flower de Luce*: and then loosing you, who seeth not, that *Fraunce*, had beene in the same condition, that *Nauarre*, is, remaining like a Gally-slaue vnder the yoake of Spaine, working at their Ores, & fettred in their chaines?

Ignatius Loyola
replied
that
he
was
not
in
the
kingdome
of
Castile

Nola.

Let

Let vs proceed one point further. Their *Patrone* was a chiefe Commaunder in the Spanish garrison within *Pampelune*: and his *followers* likewise planted, and vpheld for the space of three yeres, a Spanish garrison in *Paris*. But al this is nothing to that, which now I come to touch. The disciples of this *Loyola*, foreseeing out of theyr sharpe, and percing iudgement, that the * grandchild of this King, & this Queene, (so miserabliefurnd out of their inheritance) would one day become the terror of Spain, haue left nothing vndone, which could fall into the imagination of the most vowed, and mortall enemies in the world, for the extirpation of this young branch. And seeing him in despite of theyr malice, mounted into the throne of *S. Lewes*, they haue redoubled both their feare, and their practises against his person & State, powing out in ful measure vpon his people the same poyson, which had before times beene the principall meane of the losse of *Nauarre*, and which could neuer haue beene brought into Fraunce, but by these politicke, and presumptuous Mountebanks.

No part of these proceedings is vknown

The King
hat now is.

known to this heire of Queene *Catherine*, & yet notwithstanding, I know not what influence, or malevolent aspect, as fatal, & ineuitable to *Fraunce*, as to *Nauarre*, hath in a manner ouer-wrought him to harbor these sectaries of *Loyola* in his Realme, out of which, by solemne sentence of his *High Courts*, they haue been banisht, and expelled. Can any man belecue so strange a storie, that a Prince, after hee hath so manie yeeres encountred the Lyons skin, should in the end suffer himselfe to be surprized with the Foxes case?

But the world yeeldes not euery day a *Iulius secundus*. True. Neyther affoordsit euery day a crowne to lose. But there needs not euery day a *Iulius*, one will suffice for all, prouided he find the *French* as wel prepared, and disposed as hee did the *Nauarrians*. O my gracious Soueraigne, enter (I beseech you) into a serious consideration, of this which now I shall deliuer. The
 * *Excommunication* of *Iulius*, coulde not
 make one towne in *Fraunce* to shrink: the
 * *excommunication* of *Sixtus*, caused a reuolt
 in *Paris*, *Lions*, *Roane*, *Tholouse*, *Marseilles*,
Amiens, *Narbonne*, *Orleans*, *Bourges*,
Nantes, *Troyes*, *Digeon*, and infinite others.

Moh.

Against
 Lewes the
 12.

Against the
 late King.

How

Howe thinke you by the *Iesuits*? Are they not woorthy Champions? Are they not gallant fellowes? If in thirtie yeeres space, they haue profited so well, vvhhat would they haue doone in continuance of time, hauing alreadie shaken, and weakened so many consciences, hauing seasoned with their doctrine such a nūber of young students, who daily grewe into charge of soules? Whence is it, that in all societies, the ancients sort haue been for the most part your loyall subiects, and the younger almost all your profest enemies? Whence is it, that we haue so often seene the son directly opposite in opinion to his Father, but that the auncient sort did neuer sucke this milke of Iesuitisme?

But will your Maiestie beleue, that they can be so audacious, as to glory and vaunt, how great, and ghastly a wound they haue made in the harts of your subiects, vvhich they enlarge, teare wider, and make bigger from day to day? I neede but to make recitall of those words, which I formerly copied out of their *Apologie*. *And therefore we see that this sword hath bene practised, & put in vre in the person of many Kings, & in many kingdoms. And albeit the practise hath*

not

not alwaies succeeded, yet might it alwaies haue
 doone, if the subiects had beene well prepared
 thereunto. Doth this neede an interpreter?
 doth he not tell you: Frenchmen were not
 in auncient times well prepared to reuolt
 from their Kings at the first thunderclap
 of excommunication; but contrariwise, they
 redoubled their loue, and allegiance to-
 wards them; but in thirtie yeeres space we
 had wrought and prepared so great, and so
 good a number of them, as wee were in a
 neer possibilitie to obtaine a full conquest.
 If by our policie, and the mediation of our
 many friends abroad, wee can but main-
 taine our footing in Fraunce, wee will so
 thorowly dispose & prepare their mindes, as
 that the next time wee doubt not to found
 an absolute triumph.

Surely your Maiesties posteritie shall
 stande greatly bounde vnto you, if you so
 miserably inthrall, & indanger them to the
 lust and humor of the next *Spanish parta-*
ker, that shall be aduanced to the *Holy sea*:
 by restoring those, who are so hardie, and
 presumptuous, to sowe this schismaticall
 doctrine, and which is more, to glory in it,
 to proclaime it openly, to publish it com-
 monly, and thereby to keepe the maine
 busi-

busines continually on foot. To what purpose dooth your Maieslie so cherish that young infant in the cradle, if in the meane while you bring in these Masons, to raise strong forts within his realme, that at the first sound of the trumpet, all his subiects may be strooken into as great an amazement of their senses, into as great a nummes of their ioynts, in a word, that they may be found as well *prepared or disposed*, as the *Nauarrians* were in 1512? Is it not enough that this doctrine hath lost him *Pampelune*, vnlesse it rob him of *Paris* also?

Nola. True it is, that the *Iesuits* in their *Petitions* offer sureties, to warrant, & secure you, and yours, from all danger whatsoeuer. I must tell your Maieslie, I neuer yet heard, that sureties haue beene taken in case of a Crowne: and to speake vprightly, before what Iudges shal he sue, or conuent them, beeing himselfe driuen out of doores, and destitute of all place of refuge, and abode? But we must apply our selues to their conditions. VVell then, let vs accept of theyr sureties, prouided they be of substance, & abilitie to acquite the forfeiture, els is theyr offer friuolous, and to no purpose. Let vs see, what these sureties shall be. Amongst
your

your subiects, it is impossible to finde any of wealth sufficient: for their estate cannot be the thousandth part of the *whole*, which is to be secured. Amongst strangers vvhom can they nominate of woorth, to counteruaile the realme of Fraunce? I vnderstand their minds (my liege) the pledge, & suretie which they will tender your Maiestie for their faith, and allegiance, must be the King of Spaine, who is readie to become bound for them, bodie for bodie. He is of infinite wealth, hee is mightie in possessions, he is *deepely in loue with Fraunce*, then what exception can you take to him?

So then we are thorow for the securitie, let vs now thinke of the residue. How will your Maiestie dispose of that *Pillar*, which stands before your Pallace, in whose marble sides, is recorded to posteritie, the affection of this populous nation of the *Iesuits* towards their good King, towards theyr great King, their *Deliuierer*, who the selfe-same yere had freed their necks from the Spanish yoake? A *Pillar* more honorable, & more glorious, then those of *Traiane*, and *Antoninus*, which stand in spight of time, sacred to immortalitie. Will you leaue it standing, and yet doe contrarie to
that

that which your selfe haue decreed by the Sentence, therein engrauen? What will the world say, when they shall reade the contrarie, to that which they see? *Is this that famous Parlement of Fraunce?* theyr Decrees are written in Marble, but in effect they are set at nought, they are troden in the dust. Surely this were too too dishonourable.

What is the to be done? The first work you doe, you must race downe this Piller. Howe? race it downe? Liues there a man so impious, as to suggest this damnable counsell? Your selfe to destroy the monuments of your worthiest, and most renowned victories? to taint your name and memorie with the blot of feare, and faint hart? that as wee celebrate one of our famous Kings, for the first which brake in sunder the yoake of the *Romane Empire*, vnder vvhich the miserable *Gaules* had many yeeres languished: so cleane contrary, our Chronicles may point you out to all after-ages, for the first, which bowing to the becke, and commaund of *Rome*, shal with your owne handes, rend of your Laurels, wither your garlands, and miserablie deface the memorials of your prowesse, and honourable deserts towards your Realme,
towards

towards your citie of Paris, the seate of this *Paris.*
large Empire, the glorie of Europe, & the *the y^e*
wonder of the world. *Empire*

Oh my liege, what could the *Generall* of the *Iesuits* wish for more? If a maine armie of Spaniards vnder the leading of his *Subiects*, & the rest of the *Sixtene*, their associates, should enter *Paris* by the breach, would they not begin with the defacing of this *Piller*? Shall Fraunce then vnder your raigne, and by your cōmaund receaue the foulest infamie, and most shamefull foyle, that it could suffer from the insolencie of the Spaniards?

If the day following your Maiesties happie conuerſion at *S. Denis*, there should haue come an Angel from heaven, & haue vsed this speech to you: The *Iesuits*, and the Spanish garrison, which they haue placed within this great Cittie, (pointing to *Paris*) & which they therein maintaine and continue, by preaching them into the loue and fauour of the people, are the onelie lets that bar thee frō entring it. All true Frenchmen with thy entrance, and enter thou shalt, in despight of these recreants, and that speedily. Nine months after, these fellowes will attempt thy death, but they shall

shal not be able to effect it; that great God of heauen, will put by the blow, and cause the murtherer to confesse, that the accursed Lectures of the *Iesuits*, and their ordinarie speeches against thee, did violentlie beare & spurre him forward to strike this stroake: which his confession G O D will haue to be verified, and confirmed by their owne hand writings. For this cause shall they all be banisht, but after seauen yeeres, thou shalt restablish them againe, to the subuersion of thy Realme, and confusion of thy whole race.

If, I say, an Angell from heauen had fore-tolde you this, would your Maiestie haue believed it? Assuredly you vould not: the latter point, depending vppon your owne vvill, would haue seemed so strange, & vnprobable. And yet notwithstanding, consider (if you please) in howe neere termes you haue stood to the fulfilling, and accomplishment hereof: hauing so soone forgotten, vvhat mischiefe these men haue wrought you, and are in possibilitie to worke you dailie; who spare not to call our auncient Kings *rebels*, because they haue not throwne theyr diademes, & scepters to the ground, vpo the first brute of

of an *excommunication* sent foorth against them: and vvho by consequence of this their brain-licke doctrine, haue made an infinite number belecue, that our king deceased, was a *Tyrant*, and a *Rebell*, vvhich perswasion was vndoubtedly the cause of his death.

O my gracious Soueraigne, doe you not in your imagination seeme to beholde the tall, pale, heaue, and sorrowfull image, of that great Prince, your deere brother, such as he was, when grieuously wounded, and all begored in blood, he witnessed towards you the affection of a Father, vntill the verie last gaspe of his life, holding you fast embraced in his armes, in the midst of his armie, which was bedewed with teares, & inflamed with reuenge? Hee is in heaven, he is in blessed estate, he gaue his life for the liberty of his coutry, & to free his children from the yoake of strangers: hee beholds your actions from aboue. And wil you cancell the *Decrees* of his *Court*, establisht against these parricides, * who occasioned him to be slaine, when he liued, who haue wounded him since his death, by sounding out this acclamation in al parts of Europe: *the same day, that he expelled vs out of Bour-*

I.

deaux,

Before, page
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deaux, was he expelled out of his life. The report was, he sent vs to S. Macaries, with an intent there to cut all our throates, had not his owne beene cut first. It is not one Iesuite alone, it is the whole body of the Iesuits in grosse, that by theyr annuall, and solemne letters, proclaime this triumph ouer all Europe: (what speake I of Europe?) ouer all the world, where they haue their colonies: there they shew at this day, the wofull effects of theyr dangerous Positions; there (I say) they hang forth as an ensigne of theyr victorie, the bloodie shirt of our slaughtered king, the proude spoiles of the formost king in the world, strooken deade with those thunderbolts, which they caused to breake forth in France, where, before their comming, they neuer had power to doe hurt. And would your Maiestie take from vs the onely comfort, which remaineth to our selues, and the onely monument, and remembrance, which our posteritie shall haue of our late King, of our deceased master? Alas, my poore maister, my vnhappy Soueraigne, though by other meanes I be not able to expresse my zeale, yet at the least will I poure ouer thy hearse, these latest teares, these last lamentations, of thy
 most

most humble seruaunt, of thy most faithfull subiect. Peraduenture they may be assisted with the sighes of a million of Frenchmen, who will vouchsafe to reade mee, if not in this age, yet in times to come. For vvhy should not these sobbes, why should not these grones of mine continue, as long as there shall any true Frenchmen remaine in the world?

If our fore-fathers had swallowed this poysonous doctrine of *excommunicating kings*, and of the *power to translate kingdoms*, this great succession had neuer descended to your Maiestie, it had long since beene wrested out of the hands of your predecessors. The banishment of the *Iesuits* is the death of this accursed doctrine, and the death of this doctrine, is the life, glory, and beautie of your Royall house. They which shal tell you the contrarie, would see it willingly ouerthrown: your Maiestie knoweth it, & knowing it, if you do not preuent it, you vndermine the foundation of your owne State, in steede of strengthening and assuring it.

The magnanimitie, and noble courage of a * worthy King, doth not onely shine in the fieldes, in the heade of a dangerous

The king
that now is,
at the battell
of Ivry.

X battaile, lending courage to his nobles, and couered ouer with a plume of feathers, to make himselfe a marke for the enemy, bidding defiance to theyr valour, and to their Forrest of pikes, whereinto he breakes like a flash of lightning; but is as much, and much more seene in consultations of the weightie, & important affaires of his State, wherein prudent circumspection ought to beare sway, but so as there be banisht all doubt of displeasing, all feare of offending. Such weakenes is vnfitting to your Maies-
Nola. tie, it is vnwoorthie a King of Fraunce, though not of your prowesse. A King of Fraunce is subiect to no controule, but to Gods only. Let your Maiesty respect, what is *iust*, and *commodious*, for your selfe, for your succession, for your state, and ayme at nothing els.

It is *iust*, that the *Decrees* of your *Parlement*, of your high *Parlement*, of the *Parlement* of Fraunce, should be executed, & accomplisht in France: therein consisteth the principall strength, and sinews of your State. Who is it then, that would perswade your Maies-
Nola. tie, your selfe to cut off your owne right arme? VVill you knowe the truth? It is King *Phillip*, vnder borrowed names,

names, that desireth, that pursueth, that
 perswadeth it. He is your brother, it is true,
 but hee hath a dangerous counsell: hee is
 young, he is ambitious, and hee is power-
 full: he knowes right well, that he wrong-
 fully detaines from you, the * inheritance Nauarre
 of Queen *Katherine*: this worm did gnaw
 his fathers conscience vpon his death-bed.
 In his liue time he flattered himselfe vvith
 the authority of Pope *Iulius*: but when he
 sawe that hee was going to appeare before
 his great Maister, before the great Iudge,
 the horror of it made his haire stand vp-
 right on his head: then could neyther the
 flatteries of his Inquisition, nor the sooth-
 ings of the *Iesuits*, secure him against his
 owne knowledge, & conscience, he could
 not but vtter it, hee could not but confesse
 it by his testament, thereby to giue ease, &
 appeasement to that hell, to those flames,
 to those torments. But so farre is his sonne
 from performing his Fathers will, as that
 hee harboureth a world of incredible de-
 signes to the contrarie: Fraunce is the on-
 ly rubbe in his way. Then what an aduan-
 tage were it for him, to haue alwaies with-
 in the hart of this great kingdome, men so
 fast and firme to him, so readie, & resolu-
 ed

The late
 King of
 Spaine, by
 his testamēt
 restored
 Nauarre to
 the king of
 Fraunce.

to execute whatsoeuer he can wish, howe dangerous soeuer? Howe great a furtherance were it to his designements, to retain amongst vs such espials, so vigilant, so aduenturous, and withall, of such notorious secrecie, as whosoever shal encline to practise against the State, be hee French or Stranger, hee will neuer doubt to haue recourse vnto them. In other societies a man may mistake one for another, and so mis-carrie: so did *Barriere*. For had hee discovered himselfe to none but to the *Iesuits*, without all doubt your Maiestie had been surprized. What did the *Templers* euer in Fraunce, or the *Humiliati* in Italie, or the *Conuent Friers* in Spaine like vnto this?

The power and might of a King, is infinite great, I grant it, vnder prouiso it be accompanied with wisdom and foresight, (the chiefe vertue that can raigne in a Prince.) Great & maine ouer-sights once committed, doe verie hardly, or not at all, admit any cure. What man will heereafter vndertake any matter (thinke you) against the *Iesuits*, let thē conspire neuer so much against your State, or person. Who will euer be their accuser? who will giue euidence: who will be Iudge against them?

For

For the first time there be perhaps that will oppose, lewd and dangerous persons: but when they see themselves forsaken, when they see these serpents lurking about their houses, which are one day likelie to destroy and deuour their children, this makes their harts to faint, this quales their courage: so as within a while, men by little and little frame themselves to the times, euerie one applieth and *disposeth* himselfe thereunto. (A most dangerous word for Princes.)

If the late King were nowe amongst vs, he were able to say somewhat to this point, this great * ouersight, hath sent him where Of harbouring the Iesuits. now hee is. Oh my liege, make vse of his example, take paterne by your neighbour Princes. Marke whether euer *Charles the* *Nadu.* *fift*, or his *sonne*, those famous politicians, those notable Statesmen, would see theyr seruitors discouraged, or dismaid: Marke whether euer they draue them to sue for the fauour of those, whom they had made theyr enemies for the behoofe of the State. See if euer they entertained any, whom they had reason to mistrust.

If your Maiestie did but call to minde the first foundation of the *Iesuits*, theyr origi-

originall, their encrease, the place from whence they sprung, me thinks you should presently conceaue a detestation of their sect. But hauing tasted these cruell fruits of their Seminarie, fully aunswering the wishes of your deadliest enemies, and now being deliuered by a solemne *Sentence* of your Parlement, from this perillous & pernicious faction, what shew of reason, what colour can you haue, your selfe to restore murderers into your State, sedition amongst your subjects, factions, and partialities into your Provinces, which since the banishment of the Iesuits, haue seen more quiet, and peaceable dayes, then they had done in thirtie yeeres before?

God loues not to be tempted, his hand hath twise protected your Maiestie, from their bloodie attempts: hee hath furnishe you with so many good Prelates, & Doctors on all hands, with so many learned, & deuout *Religious* of all Orders, men full of pietie, knowledge, dutie, & loialtie towards your maiestie, a thousand times more fit for the aduancement of our Catholicke religion, then they, that are infected with this dangerous heresie, grounded vppon the power to change kingdoms, and to take them
from

from one, and transfer them to another: and
 why wil you so slenderly regard the fauor,
 which he out of his heauenly bountie hath
 extended towards you, snatching you out
 of the very graue, and out of the armes of
 death? a death by them much desired, wi-
 shed, and practised, wholie endeuouring to
 burie Fraunce, together with her two last
 Kings, all in a Tombe? Doe you not feare
 (my liege) to prouoke his wrath, who will
 be admired in his prouidence, and praised
 in his bountie, and protection? Doe you
 not belecue that he sate as President in the
 midst of that honourable assembly, of that
 great Court, the most sacred Court of the
 world, beeing met in consultation of mat-
 ters, that concerned the life of their Prince,
 & the preseruacion of his State? And will
 you cancell this their *Decree*? Oh (my
 liege) what doe you knowe, whether you
 owe your breath to that *Decree*? what can
 you tell, whether G O D hath vsed it as a
 meane to preserue you aliue vntill this pre-
 sent? whether hee hath made it a wall be-
 tweene you, and the assaults of your priuie
 enemies? Are you able to search the depth
 of his iudgements? can you sound the bot-
 some of his counsels? knowe you not that
 they

they are vnsearcheable, that they are bottomlesse?

The mightie God, who from aboue beholdeth the deep dissembling, the smooth hypocrisie, and the secret venome, vvhich the *Iesuits* foster within their breasts, this great God (I say) who knoweth their auncient purpose, essentially rooted in theyr veines, which is, to deface the glory of this Realme, and Monarchie, giue your Maiestie grace, rightly to discerne & distinguish the friends of *Alexander*, from the fautors of the *Iesuits*: and by giuing commaundement for the absolute execution of that your solemne *Edict*, to let all Christendom know, that you are as skilfull by wisdom to safegard your selfe frō the subtile practises, and secret vnderminings of your enemies, as you are able by valour to breake, scatter, and confound their armies, and open hostilities.



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AN
EXAMINATION
OF CERTAINE
MOTIVES TO
RECVSANSIE.

By W. BEDELL.



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